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# THE UTAH GENEALOGICAL AND HISTORICAL MAGAZINE

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# THE UTAH GENEALOGICAL AND HISTORICAL MAGAZINE

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JANUARY, 1926

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## **Semi-centennial Celebration of the Brigham Young University**

THURSDAY, OCTOBER FIFTEENTH  
HISTORICAL SESSION

*College Hall, 2:00 p. m.*

President Franklin Stewart Harris, presiding.

Music: Larghetto from Second Symphony—Beethoven,  
sung by Brigham Young University Chorus, under direction of  
Wm. F. Hanson.

### *Invocation:*

Invocation was offered by Sister Zina Young Card, daughter of the founder of the University, former student and faculty member, and at present, a member of the Board of Trustees:

Righteous God, our Eternal Father, we have presented ourselves before Thee, a number of Thy children who feel to praise Thy great and holy name for the inspiration that comes from this wonderful school. Oh Father, wilt thou look down in tender mercy upon every one who has ever attended this school; keep them in the hollow of Thine hand. And those who have come from long distances—those who are grandfathers and grandmothers—let that enthusiasm of youth be bequeathed to their children that their lives may not be full unless they attend for a time, this precious school.

Father, we thank Thee for my beloved father's inspiration to found this school which has branched out during these fifty years, and for the men who have received their inspiration here. Let them inspire our hearts, even to old age, that we may spread abroad those things that will keep us in the paths of truth as righteous children of the Latter-day Saints.

Heavenly Father, we thank Thee for Brother Maeser and his co-laborers, and the wonderful things he did, and the wonderful things he brought to bear upon our lives—for his ability to care for and develop Thy children—that they have come to



prominent places in this nation. We thank Thee for all the other leaders of this great school and we pray for an abundance of Thy holy spirit always to be with them.

We pray for President Grant and for all associated with him. Bless him with inspiration; bless him with continued interest in the needs of this great institution. Bless us all that we may spread abroad Thy goodness throughout our seasons of righteousness. Inasmuch as fifty years have passed away—years of great advancement—we thank Thee for these things.

Bless President Harris and bless all his co-laborers in the school; may knowledge be attained by them; but with it all, may they have an understanding of Thee. Bless also President Brimhall and all Thy children wherever they may be. We thank Thee for the President of the University and for those who drink at the fountain of youth and inspiration in this institution.

We dedicate these services unto Thee. We pray Thee that Thou wilt give us appreciation and gratitude for all Thy blessings unto us. Unto Thee we give all the glory and praise for ever, in the name of Jesus Christ. Amen.

President Harris said:

We are glad to see so many former students and friends in the audience. The history of an institution is not a record of buildings, or apparatus, but it is written in the lives of men and women. We are glad to see those here who have been influenced by the work of this institution.

The first address of this historical session will be delivered by President-Emeritus George H. Brimhall, a man who doubtless knows the institution in all of its phases, from all angles, better than any other person. We are very glad to have him here; we are very proud of him, and it is a great pleasure to work with him and to be with him every day, and I want at this time to acknowledge my indebtedness to him for his wise counsel which I receive daily. President Brimhall:

### THE FOUNDING AND GROWTH OF A GREAT SCHOOL

*Address Delivered By President-Emeritus George H. Brimhall,  
October 15, 1925, at the Semi-centennial Celebration*

We are celebrating the founding of our school and it is fitting that we first pay grateful tribute to the illustrious founder, Brigham Young—the man favored of the Lord, inspired to leadership of Modern Israel, who so deeply thought, that his wisdom, and the recognition of his wisdom, increase as the years roll by; the man whose action in enterprise has become the admiration of his enemies; a man where appreciation lingered longest in his life and found expression in his last words, "Joseph! Joseph! Joseph!"

His life was an exemplification of his educational philosophy, that education consists in thinking, acting, and appreciating.

I will read part of this important document.

### *The Deed of Trust.*

"This indenture made the sixteenth day of October in the year of our Lord, One Thousand, Eight Hundred, and Seventy-five, by and between Brigham Young of Salt Lake City, Territory of Utah, party of the first part, and Abraham O. Smoot, William Bringham, Leonard E. Harrington, Wilson H. Dusenberry, Martha J. Coray, Myron Tanner, and Harvey H. Cluff, all of Utah County, in the Territory aforesaid, parties of the second part:

"Whereas, the said party of the first part is desirous of endowing an institution of learning at Provo City in the county last aforesaid, to be known as the Brigham Young Academy of Provo, and for that purpose has agreed to deed and convey the property hereinafter described to the parties of the second part and their successors, as Trustees, however, to hold the same for the use and benefit of said Academy. Now, therefore, this Indenture Witnesseth: That the said party of the first part in consideration of the premises and the sum of one dollar to him in hand paid by the said parties of the second part, the receipt whereof is hereby acknowledged, has granted, bargained, and sold and by these presents does grant, bargain, and sell unto the said parties of the second part as joint tenants and not as tenants in common, and to their successors duly appointed, in trust, however, on the terms and conditions hereinafter set forth.

"The beneficiaries of this Academy shall be members in good standing in the Church of Jesus Christ of Latter-day Saints, or shall be the children of such members, and each of the boys who shall take a full course, if his physical ability will permit, shall be taught some branch of mechanism that shall be suitable to his taste and capacity; and all pupils shall be instructed in reading, penmanship, orthography, grammar, geography, and mathematics, together with such other branches as are usually taught in an academy of learning and the Old and New Testaments, the Book of Mormon, and the Book of Doctrine and Covenants shall be read and their doctrines inculcated in the Academy.

"And the parties of the second part have accepted the within described trust and hereby promise and agree to carry out the terms and conditions thereof.

"In witness whereof the said party of the first part has hereunto set his hand and seal the day and year first above written, and the said parties of the second part have each of them signed and sealed these presents on this 22nd day of November, A. D., 1875.

"Signed, Sealed and Delivered in the presence of George Q. Cannon, George Reynolds, Warren N. Dusenberry, H. C. Rogers.

"BRIGHAM YOUNG (Seal),

"A. O. SMOOT (Seal),

"WM. BRINGHURST (Seal),

"LEONARD E. HARRINGTON (Seal),

"WILSON H. DUSENBERRY (Seal),

"MARTHA J. CORAY (Seal),

"MYRON TANNER (Seal),

"HARVEY H. CLUFF (Seal)."

This deed of trust made on October the 16th and signed November 22, 1875, created an educational institution entrusted

to the care of a co-educational board of trustees. The pioneer founder, Brigham Young, in conceiving it and signing it, led on into fields the boundaries of which cannot be fenced and the freedom of which cannot be circumscribed. It threw open the whole field of truth, "a knowledge of things as they were, as they are, and as they are to come—things of both in heaven and in earth and under the earth—things which are at home and things which are abroad." For such was the word of the Lord to Joseph Smith, the man who laid a foundation upon which Brigham Young built.

### *Finding the Man.*

Concerning this all important event, the following is taken from the manuscript copy of the life of Karl G. Maeser by his son, Reinhard Maeser:

"It was in the spring of 1876, just before the April conference, that a terrific explosion occurred on Arsenal Hill, about where the State Capitol now stands. Nearly all of the plaster was shaken from the ceiling of the Twentieth ward schoolhouse where Brother Maeser was at that time teaching school. He says: 'At once I started out in search of Bishop Sharp, the one man to whom I always went first when in trouble. I found the bishop in President Young's office, and reported to him the condition of the house, and added that the school would be dismissed until the house could be repaired.'

"'President Young broke right into the conversation with the remark, 'That is exactly right, Brother Maeser, as I have another mission for you.' 'What, another mission? What could it be? I was just beginning to see financial daylight after my former mission, and now another! It fairly took my breath away so sudden was the announcement. What did it all mean?'

"'Yes,' said the president, 'we have been considering the establishment of a Church school and have been looking around for a man—the man to take charge. You are the man, Brother Maeser. We want you to go to Provo, there to organize and conduct an academy to be established in the name of the Church—a Church school.'"

The Honorable George Sutherland, Justice of the Supreme Court says:

"Dr. Maeser was not only a scholar of great and varied learning, with an exceptional ability to impart what he knew to others, but he was a man of such transparent and natural goodness that his students gained not only knowledge, but character, which is better than knowledge. I have never known a man whose learning covered so wide a range of subjects and was at the same time so thorough in all. His ability to teach ranged from the kindergarten to the highest branches of pedagogy. In all my acquaintance with him I never knew a question to be submitted upon any topic that he did not readily and fully answer. In addition to all this, he had a wonderful grasp of human nature and seemed to understand almost intuitively the moral and intellectual qualities of his students. He saw the short-comings as well as the excellencies of his pupils and while he never hesitated to point them out—sometimes in a genial, humorous way—it was always with such an undercurrent of kindly interest that no criticism ever left a sting. He was, of course, an ardent believer in the doctrines of this Church, but with great tolerance for the view of those who differed



with him in religious faith. I came to the old Academy with religious opinions frankly at variance with those he entertained, but I was never made to feel that it made the slightest difference in his regard or attention. The same, I may say in passing, was true of my relations with all my classmates at the Academy."

### *Opening of the School:*

The first day, April the 24th, 1876, there were present the Principal, Karl G. Maeser, twenty-nine students and some members of the board of trustees. A hymn was sung, Brother Maeser leading and playing the organ. Prayer was offered. Brother Maeser then made the official address to the students.

"I trust you all. I give you my confidence. I hope you will do nothing to weaken that confidence. I put you all on your word of honor." (From the memory of Joseph B. Keeler, the 22nd of the 29 registered on the first day.)

The following is a list of the names of the 29 students who were in attendance during the short term from April to June, the total registration being 59. The list was made at a reunion held at the residence of Joseph B. Keeler, May 26, 1920. The original registration list was lost in the fire that destroyed the first home of the school.

- |                             |                            |
|-----------------------------|----------------------------|
| 1. Mary J. John Cluff       | 15. Martha John Williams   |
| 2. Diantha Billings Worsley | 16. Emma Stubbs Taylor     |
| 3. Alice Smoot Newell       | 17. Hannah Stubbs Jones    |
| 4. Zina Smoot Whitney       | 18. Rachel Ferre McEwan    |
| 5. Olive Smoot Bean         | 19. Rose McEwan Haws       |
| 6. John J. Walton           | 20. Simon P. Eggertsen     |
| 7. Electa Bullock Smoot     | 21. Sarah Eggertsen Cluff  |
| 8. Mary Nielsen Hansen      | 22. Joseph B. Keeler       |
| 9. Louisa Bean Thompson     | 23. Reed Smoot             |
| 10. Caddie Daniels Mills    | 24. Jonathan L. Harvey     |
| 11. Rose Moore Searle       | 25. Alma Greenwood         |
| 12. Mary Roberts Farrer     | 26. Andrew Watson          |
| 13. Hannah Billings Booth   | 27. Fannie Rogers          |
| 14. Minerva Jones Dalley    | 28. Thomas Stradling       |
|                             | 29. Marietta Riggs Beesley |

(Applause greeted the following as they rose from the audience in response to "The original 29" roll call: Diantha Billings Worsley, Alice Smoot Newell, Sarah Eggertsen Cluff, Joseph B. Keeler, Marietta Riggs Beesley, Simon P. Eggertsen.)

August 27, 1876, school opened on its first academic year's work, the short spring term being a preliminary one. The faculty was a co-ed one, consisting of Dr. Karl G. Maeser, Milton H. Hardy, and Kristene Smoot.

The first eight years of the school's history was marked by those heroic happenings incident to pioneering a new enterprise into prominence. And then on January 24, 1884, a fire disaster consumed the building and left the school homeless. It was then that the father of the faculty said: "The building is burned but

the spirit of the school lives, yes, fire has destroyed the house, but the Academy lives on," and often at referring to the re-opening of the school in vacant stores and in the basement of the Church meeting house, with the loss of but one day, he said of the school: "It arose Phoenix-like out of the ashes."

In its ninth year the school moved into the warehouse at the end of University Avenue. It had survived fire!

In its tenth year it faced poverty that threatened its existence, but the loyalty of the faculty and the heroism of the board would not let it die.

At the end of the fourteenth year, Dr. Maeser said of it:

"When fourteen years ago, on the 24th of April the academy opened with 29 students with myself as the only teacher, and the range of studies not extending beyond the fifth grade, no one imagined that in that insignificant beginning the germ of a system had been planted which in its gradual development was to penetrate with its ramifications throughout all the borders of Zion, stretching its branches, like a great Banyan tree, as it were, far and wide. It was the Lord's planting, and, therefore, the drought of ignorant indifference could not dry it up, nor could the storms of opposition uproot it, nor could the sneer of adverse criticism despoil it. There was only one man who with prophetic eye, foresaw the necessity for the establishment of an educational system for and among the Latter-day Saints. This system should have in it the power to prepare the youth of Zion for the responsibilities of their great destiny; would point out at the same time the direction in which the solution of all religious, social, and political problems might be found; that is, in submission to the advice of divine revelation in all things."

The school moved into a most artistic school building planned by Don Carlos Young, son of the founder. I remember well the triumphal march with Brother Maeser leading, and never shall I forget his standing at the foot of the stairs, looking up and saying, "The old man lived in a cabin and his boys have built a palace, thank God, thank God." On that day Dr. Maeser retired as president of the school and was succeeded by Benjamin Cluff, who since the appointment of Dr. Maeser as superintendent of the Church School System, had been acting principal.

### *First Founders' Day Celebration.*

Taken from "The Normal," a periodical published by the school:

"Friday, October 16, was a day long to be remembered by the students, officers and friends of the B. Y. Academy. The day was celebrated in honor of the establishment of the Academy at Provo, by President Brigham Young.

"Just sixteen years ago did Brigham Young plant that little germ of education, which, notwithstanding the storms and frosts of adversity, has continued to grow, nourished and watered by the Spirit of God, until today it can be likened unto a Banyan tree which has grown and spread its branches over a vast territory. These branches in turn have taken root and are continuing to grow, forming a grand net-work of a thorough

educational system throughout this and other states and territories. At ten o'clock the procession, consisting of the students and faculty of the Academy, headed by the Provo Silver Band, marched to the meetinghouse, where an interesting program was carried out. The oration on the "Life and Labors of Brigham Young" by President Geo. Q. Cannon was listened to with much interest as was also the address of Dr. Maeser on the "History of the Academy." After the services concluded, the people adjourned to the Academy building where a fruit festival awaited. So beautiful was the scene that the photographer was sent for, who photographed the tables with their rich store. No special stimuli were necessary to induce all to partake of the bounteous repast, as the sight of the fruit was sufficiently inviting within itself. Everyone ate his fill of that which he liked best. Had the photographer made a picture of the remnants of the grand fruit stand, the observer would have beheld with awe the great contrast presented by the picture "before and after."

"The day's amusements closed with the regular Academy party in the evening at which 128 numbers were sold. Thus passed a day, the first of its kind, which will be looked upon as another monument to the fame of President Brigham Young and the B. Y. Academy."

### *Expansion of Scholarship.*

The administration of Dr. Cluff was marked by what might be called *expansion of scholarship*. Through his educational inspiration, a group of students went east for higher training. Among the group were Richard R. Lyman, Joseph B. Keeler, Edwin S. Hinckley, A. C. Lund, Edward D. Partridge, Lars E. Eggertsen, Alice Reynolds, and Ella Larsen Brown, all of whom afterwards became prominent on the faculty.

The year 1892, the 17th of the B. Y. U., was made notable by the new features inaugurated. The tuition income of the school was supplemented by Church appropriations. Class organizations were effected. A school periodical was published, "The Pedagogium" out of which grew "The Normal." "The White and Blue," and "The 'Y' News." Provisions were made for work leading to the conferring of degrees. Also the summer school movement in the state was pioneered during President Cluff's administration.

In its twentieth year, the school mourned the loss of the man who stood next to Brigham Young in its preservation. In his day, he was a giant of finance and Atlas-like carried the load of responsibility placed upon him by President Brigham Young. He passed from earth March 6, 1885. This heroic man had given to the school the first home for its music department, and for the office of the president. He had used his credit and mortgaged his private fortune in company with David John and Myron Tanner for the erection of what is known as the educational building with the expectation that the property owned by the school could in time be sold for the liquidation of the debt; but a time came when creditors would not wait and the school could not pay. With his all on the altar, President A. O. Smoot was called to the

world beyond and we were left in grief and fear of being left homeless.

The deliverance we prayed for, came. Reed Smoot presented our case to President Wilford Woodruff and he as trustee-in-trust of the Church, freed us from the bondage of an \$80,000 debt.

At 25 the school moved into College Hall. The erection of this building brought to the front some of our Alumni leadership. Reed Smoot, at a meeting of the association, when the pressing need of the school was presented, said, "If you will trust me, I will get the \$13,000 needed for the building." He found the men and women and they, with him, found the money. Their names are on the marble slab in the hall below. Then came E. S. Hinckley and led a contribution campaign that resulted in the seating of the hall.

In its twenty-sixth year, the school became the official ward of the Church. The Deed of Trust was superseded by the articles of incorporation by which every member of the Church is made a stockholder and the trustees are elected by the Church tri-annually at the General Conference of the Church.

During the first year of the twentieth century, President Cluff led an exploring expedition south, and George H. Brimhall was placed in charge of the school as acting president. During the absence of the president, the training building including the men's gymnasium was erected. The erection of the building brought into prominence one of the most magnanimous supporters of education known in the history of the school, Jesse Knight. The contribution made to the school by this man and his family runs into hundreds of thousands of dollars. But for them, the Alumni Association could not have erected the magnificent Maeser Memorial building, and for the extensive area of our campus we are in a measure indebted to this family group of benefactors.

During the twenty-eighth year of its life, the name of the school was changed from academy to university and a change of presidents took place. President Cluff resigned and Dr. George H. Brimhall succeeded him.

Then followed the erection of a building for the iron works—the offering of the degree of Bachelor of Arts in lieu of the degree of Bachelor of Pedagogy—receiving a gift of 500 acres of land from Jesse Knight, valued at 25 dollars per acre—acquiring the 37-acre campus on Temple Hill—placing the cement walks leading to buildings—establishing a Church-Teachers' College—erecting the Maeser Memorial building—conferring of the first honorary degree, Emmeline B. Wells recipient—erection of the ladies' gymnasium—offering of the Master's Degree—erection of the Mechanic Arts building.

In the forty-fifth year, President Brimhall retired and was



succeeded by Dr. Franklin Stewart Harris. President Harris' administration has been especially marked by the further perfection of the organization of the school, extensive improvement in grounds and buildings, addition to the campus, organization of new colleges, increase in the efficiency of the faculty, recognition of the school abroad, the establishment of the Alpine summer school, the inauguration of Leadership Week, and the securing of the financial support consistent with the increasing demands made upon the school for efficient service to a progressive Church and phenomenally increasing patronage.

Prominent among the vast line-up of men who ably and unceasingly-long cared for the school, we gratefully remember Presidents Lorenzo Snow and Joseph F. Smith, and of those still living, Stephen L. Chipman, Joseph R. Murdock, LaFayette Holbrook, Willard Young, Thomas N. Taylor, J. Wm. Knight, James E. Talmage, and John A. Widtsoe; and among the host of women whose solicitude and service for the institution has never failed there are seen today: Susa Young Gates, Zina Young Card, members of the board of trustees, and Maria Young Dougall, the pioneer founder of scholarship for girls. These three are daughters of the illustrious founder, and Emma Lucy Gates Bowen, his granddaughter the founder of the Lucy B. Young department of domestic science.

### *Leadership Contributions.*

From the ranks of the student body has gone forth an endless stream of bishops of wards, and presidents of stakes. From its student body have been chosen some of the general authorities of the Church. From its alumni have come college presidents for Church and state institutions and state superintendents of public instruction. To national leadership, the contribution of the school has been striking—a chief justice of the supreme court, two senators and one congressman.

Our conquests in athletics have been many, culminating in the winning of a world championship by Alma Richards.

### *Growth.*

From one building to nine—from a backyard playground to a campus of over 100 acres—from one teacher to a faculty of 105—from a curriculum of elementary instruction to courses of study leading to a masters' degree—from 29 students to over 2,000—from penury to plentitude.

The school has fought a good fight. It has kept the faith.

Illustrative of this latter fact, I submit the following. Some years ago when the school was visited by the governor of the State, he asked how it was possible to maintain such a school with so meagre an income. A student answered the question, thus, in substance: "Governor, the greatest moving force of this school

is its spirit. A spirit that trusts in God and impels to action. That spirit makes it possible for much to be accomplished with little." That student was Oscar Kirkham.

Not long ago someone remarked: "Why this work for the dead? The living need all of our time and attention." Then came a reply as strong in faith as it was sweet in accent: "The living can help themselves where the dead cannot." The woman who made the reply was Florence Jepperson Madsen.

Visit our classes in theology and you will find the books named in the deed of trust used as texts or as sources of trusted references. Attend our devotional exercises and you will see all bowing their heads and lifting their hearts in prayer. You will hear the songs of Zion sung and the gospel of life eternal taught. That life eternal of which this life is a part. Visit the laboratories, the lecture halls, and the libraries, and there you will find evidence that the school is reaching the scholarship objective provided for in the deed of trust.

Witness the work being done in the department of domestic science and domestic art and look at the young men at work in the mechanic arts building and see how the industrial objectives set forth in the document that created the school are provided for.

The thoughtfulness, the activity and the appreciativeness of the present president of the board, President Heber J. Grant, ranks him with the founder of the school; while the manifest leadership ability and deep-rooted faith of the president of the school, Franklin S. Harris, marks him as equal to his tasks and places him in the front ranks among his contemporaries.

The school is a school of destiny, a destiny that reaches over into the dispensation for which we all hope and pray.

It was said by Apostle Francis M. Lyman, from this rostrum, "This school will be needed in the millennium."

God grant that it may never fail to represent illumination, a condensation of the greatest sentence ever uttered, "Let there be light."

Silent tribute was paid to the great leaders of the past who have been connected with the University.

Music: Egmont Overture—Beethoven. Brigham Young University Orchestra under direction of LeRoy J. Robertson.

### "SOME UNPUBLISHED LETTERS OF PRESIDENT BRIGHAM YOUNG"

*Address by Colonel Willard Young, son of the founder, member of the Church Board of Education, and member of the Board of Trustees of Brigham Young University*

Most of you here will be surprised when you hear me say that I graduated under Brother Maeser's tuition five years before

this school was founded. I thought I knew about as much as a man could get—in my teens. I went to father and asked if I could not leave school; my brother went with me. Father wanted to know why. Oh, we told him that we were tired of school—Brother Maeser couldn't teach us very much. "Well, if that's your attitude, I see no reason why you should not leave school and go to work. I will let you go to work—but with the understanding that you cannot go to school until such time as you are willing to stay put."

Well, we went to work and didn't go to school until six years after when I went to West Point. A condition of our going to work was that we could go to school three months in the winter and nine months we were to work.

In May, 1871, word was received from the Secretary of War that a vacancy existed at the United States Military Academy at West Point, New York, and that the Honorable William H. Hooper, delegate to Congress, had the privilege of naming a candidate. President John R. Park, of Deseret University, was asked if he had any boys sufficiently advanced to go to West Point. He said he had several. Finally the appointment was offered to me. Father called me in and asked me what I thought about it. I told him that I would like to go. He said, "I will let you go, but will send you as a missionary." My name was then proposed in the general priesthood meeting with other names and my name was carried on the missionary list for twenty years.

Some little time since I heard an address given in the Tabernacle at Salt Lake City, and the following was given as President Young's definition of education: "Education is the power to think clearly, the power to act well in the world's work and the power to appreciate life."

I thought that this sounded something like father, but that it did not sound exactly like him, so I went to the Historian's Office to find, if possible, if any such statement had been made by him. I could not find such a saying. I then asked Brother John A. Widtsoe if he had come across such a saying. He replied that he had never found such a saying. It seems to me that if father had attempted to give a definition of education he would have given it in other words, and I want to explain in what way his definition would be different.

In the definition above quoted we find "Education is the power to think clearly." This is good, but father was an associate of the Prophet Joseph and a student of his writings and sayings, and he knew among other such statements this one: "The glory of God is intelligence." You use this quotation here frequently. It means in other words light and truth. That is what President

Brigham Young thought of when he thought of education or the purpose of education, light and truth.

What is light, as understood by a prophet of the Lord or by a Latter-day Saint? I will read one of many quotations on this subject? Section ninety-three, Doctrine and Covenants: "I am the true light that lighteth every true man that cometh into the world." Now I want to point out that if father defined education he would not have said that education was the power to think clearly, but he would have said something beyond that.

In the definition of education quoted in the Tabernacle we find "to act well in the world's work." That is good, but what does it mean to us? If I should get answers from every person present they would all be different. I will tell you what President Young thought of this and will read one quotation in the Doctrine and Covenants, Section 112, Verse 34: "Be faithful until I come for I come quickly and My reward is with me to recompense every man according as his work shall be."

Does that have any other meaning to you than just doing your work well? What does it mean to be faithful? In the day of judgment God is going to judge us by the intent of our hearts and by our works. What kind of works? The work of being faithful to the plan of salvation, and President Young would have incorporated that idea in his definition.

The definition of education given in the Tabernacle has this: "and the power to appreciate life." That is good, but it is not President Young's way of saying it.

Before leaving Salt Lake City for West Point I received this letter from my father:

"Mr. Willard Young,

"My dear son:

"As you are about to leave home for a season, and those with whom you have been in the habit of associating for years—many of whom are near and dear to you—a few words of advice may not prove unseasonable.

"In entering the Academy at West Point you are taking a step which may prove to you of incalculable advantage. You are thereby enjoying a privilege which falls to the lot of comparatively few. You will do well to treasure up the instruction so abundantly provided there, that in after years you may be prepared to take a place in the foremost ranks of the great men of the nation (have the power to act well in the world's work). Experience will teach you that the greatest success does not attend the over-studious, and that a proper regard must be had to physical as well as to intellectual exercise; else the intellectual powers become impaired; therefore, bodily recreation and rest are as necessary as they are beneficial to mental study.



"Every facility will be afforded you at home by your friends, in the furtherance of your studies, and I have no doubt that a straightforward, manly, upright course on your part will gain you friends and insure you valuable aid from your fellow students.

"Bear in mind above all, the God whom we serve; let your prayers day and night ascend to him for light and intelligence, and let your daily walk and conversation be such that when you shall have returned home, you can look back to the time passed at West Point and see no stain upon your character. You will doubtless have your trials and temptations, but if you will live near the Lord, you will hear the still, small voice whisper to you even in the moment of dangers. Attend strictly to your own business, be kind and courteous to all, be sober and temperate in all your habits, shun the society of the unvirtuous and the intemperate, and should any person ask you to drink intoxicating liquor of any kind, except in sickness, never accept it. Select your own company rather than have others select yours.,\* \* \* (In closing he says:) Write to me frequently. Any assistance you need that I can furnish will be provided. May God bless you and preserve you from every snare and give you his Holy Spirit to light your path before you, and help qualify you for usefulness in his Kingdom,

"Your affectionate father."

President Young's definition of education would include the thought that education is to prepare us for usefulness in God's Kingdom, both here and hereafter.

Having been called as a missionary, I was blessed by the First Presidency as follows:

"We set you apart to this mission and we seal this Priesthood upon you, even the Priesthood of the Most High, with the blessings pertaining thereunto, that you may go and fulfill this high and holy calling and gain this useful knowledge, and through the light of truth, make it subservient for the building up of the Kingdom of God."

The purpose of education, as understood by President Young, was evidently to gain useful knowledge and through the light of truth make it subservient for the building up of the Kingdom of God.

When I arrived at West Point I found myself a conspicuous cadet because I was the first Mormon to enter West Point and because I was the son of Brigham Young. In addition to this, the first negro that had been appointed to West Point was a member of my class. The New York papers featured these facts in sensational articles for several weeks. Father saw a copy of the *New York Herald* which contained this statement: "Will the



cadets permit the outrage?" so in writing to me on June 17, 1871, he said:

"Though you are absent from us, and far from home and your dearest friends, be assured we are not unmindful of you; our prayers are constantly exercised in your behalf that you may be kept free from the contaminating influences that will doubtless surround you. Let me again advise you that you cannot be too careful to shun the temptations of the day. We are not afraid of you, but you are in a more conspicuous position, probably, than you realize; the eyes of many are upon you to see what is likely to be your future. You will meet with those of your companions who will try every means to induce you to deviate from the path of virtue, but with a firm front, you can easily parry every effort and still be kind and courteous, and rest assured that this course will win you far greater respect, even from the unvirtuous, than that which would follow were you to fall in with the dissolute habits of the day.

"Above all things, seek closely to the Lord. Pray for His Holy Spirit to guide your steps and to deliver you from every snare."

I found at West Point that the regulations required me to attend chapel services unless my father had religious scruples against my doing so. Personally I had no scruples, but I wrote to father to see what he thought about it. The following answer to that question came in his letter dated July 25, 1871:

"Bishop Sharp assures me that whatever may have been the feelings of the cadets towards you at the first, you are now looked upon by them as 'a pretty good fellow.' I will go still further with this and say, that we hope yet to see you a pattern for all of them. By exhibiting your character, and the principles you profess, in your daily walk and conversation, and by refraining from every appearance of evil, you will not only be admired by the good and the upright, but you will command that respect, that even the most unvirtuous are willing to accord to those who truly deserve it. There is no question but that you can do a great deal of good among your fellow students and we hope to see you accomplish it. No matter what the world at large believe, or say about the Latter-day Saints, if we do our duty, and live for it, we will be found, among the children of men, at the head, and not at the tail.

"With regard to your attending Protestant Episcopal service, I have no objections whatever; on the contrary, I would like to have you attend and see what they can teach you about God and Godliness more than you have already been taught."

This "do good" mentioned above is father's idea of the purpose of education.

I now read from the letter written between the time that the deed of trust was signed and the founding or starting of this school:

"I am desirous that you should use the gold time now upon your hands, to the very best advantage. It may be that you will never have such another opportunity amidst the care and bustle of after life as you now possess. Two things I am very anxious all my sons should be: faithful servants of our Heavenly Father, and useful members in his Kingdom. Integrity to the truth and ability to do good are qualities which I hope will characterize you all."

This was just at the time father had signed the deed for the founding of this school and just before he had met Brother Maeser to send him down here, so we may conclude that the two things stated in the letter, namely "that my sons should be faithful servants of our Heavenly Father and useful members in His Kingdom" were the things that were in his mind for all students who should come to the Brigham Young Academy.

In the last General Conference, Brother B. H. Roberts spoke on the subject, "Why are People?" His sermon will be published in the Conference proceedings and I suggest that all who did not hear it should read it.

I now turn to other leaders of the Church for some of their sentiments on education. I want to get over this afternoon, if I can, what I think was in President Young's mind, and what has been in the mind of other Presidents—and what is in the mind of President Grant—as to the purpose of this institution. The Prophet Joseph asked:

"What is the object of our coming into existence, then dying and falling away, to be here no more? It is but reasonable to suppose that God would reveal something in reference to the matter, and it is a subject we ought to study more than any other. We ought to study it day and night, for the world is ignorant in reference to their true condition and relation. If we have any claim on our Heavenly Father for anything, it is for knowledge on this important subject. Knowledge of these things can only be obtained by experience through the ordinances of God set forth for that purpose."

That is a very important thing, but it cannot be understood by a single reading. We are here in this school, and in other Church schools, to get something more than mere schooling. The training of the mind is not the sole object, and we ought to keep in mind constantly that we cannot have full knowledge of why we are here, except by experience through the ordinances of God set forth for that purpose.

"If men would acquire salvation, they have got to be sub-

ject \* \* \* to certain rules and principles, which were fixed by an unalterable decree before the world was," said Joseph Smith.

Doubtless, students, it is the desire of the General Board of Education, of your Board and of your Faculty, of the President of your institution, of all under him, that, as a result of your coming here, you may get salvation. There is only one way that you may get it.

Brother Roberts quoted, "Adam fell that man might be, and men are that they might have joy." The Prophet Joseph said: "Happiness is the object and design of our existence and will be the end thereof if we pursue the path that leads to it, and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God."

So, Faculty, you have something more to teach than is usually taught in the colleges and universities of the land—something more than mere schooling.

"But we cannot keep all the commandments without first knowing them; and we cannot expect to know all or more than we know now, unless we comply with or keep those we have already received."

This is a very important point.

God says:

"I delight in those who seek diligently to know my precepts, and who abide by the laws of my kingdom, for all things shall be made known unto them in mine own due time; and in the end they shall have joy."

There is no promise of salvation to those who follow the education of the world merely, no matter how much knowledge they may get; this promise is not a promise to them.

If I may be permitted to say it, we must not get the idea that mere schooling or a college degree is the main purpose and aim of Church education. The degree that should be sought for is the one that makes our calling and election sure. You can do this only by doing all the things I have just read, by following the things that are pointed out by the Lord and by His prophets.

The Prophet Joseph says: The principle of knowledge is the principle of salvation. This principle can be comprehended by the faithful and diligent and everyone who does not obtain knowledge sufficient to be saved will be condemned. The principle of salvation is given us through the knowledge of Jesus Christ. Then knowledge through our Lord and Savior Jesus Christ is the grand key that unlocks the glories and mysteries of the Kingdom of Heaven.

I have heard quoted many times, and not quoted understandingly, the following:

"Man cannot be saved in ignorance."

What the Prophet Joseph said and meant was that man cannot be saved in ignorance of Jesus Christ, he cannot be saved in ignorance of the plan of salvation or in ignorance of the things of God. The Prophet said, "Man is saved no faster than he gains knowledge"; hence the need of revelation to assist us and give us knowledge of the things of God. The Prophet Joseph said also, "God judges men according to the use they make of the light which he has given them." Now go back to the definition of education that President Young would probably have given, that is, to the matter of usefulness or as just quoted, the power to act well in the world's work. The conception of the Prophet Joseph and of President Young in the matter of acting well in the world's work is in doing those things that lead God's children back to Him.

The following is taken from a sermon of President Brigham Young:

"All that have lived or will live on this earth, will have the privileges of receiving the gospel. They will have apostles, prophets, and ministers (in the spirit world) as we have here, to guide them in the ways of truth and righteousness and lead them back to God. All will have a chance for salvation and eternal life. No one will be denied the privilege of having it. \* \* \* When the faithful Elders, holding this priesthood, go into the spirit world they carry with them the same power and priesthood that they had while in the mortal tabernacle. They have got the victory over the power of the enemy here, consequently when they leave this world they have perfect control over those evil spirits and they cannot be buffeted by Satan. But as long as they live in the flesh no being on this earth, of the posterity of Adam, can be free from the power of the devil."

I quote now from President Joseph F. Smith:

"The man or woman in this Church who desires to enrich his or her faith to the highest possible degree will desire to observe every rite and ordinance in the Church in conformity to the law of obedience to the will of God. In these things and through them, man gains a more perfect knowledge of God's purposes in the world."

"An enriched faith means an enlarged power, and though man may not have, in this life, an occasion to exercise all the powers that come to him through the enrichment of his faith, those powers may be exercised in their fulness in eternity if not in time."

I have tried in these quotations to point out what, in my opinion, was in the mind of President Young when he thought of Church school education. In closing, I will say I feel sure that



President Young, if he knows what is going on here, rejoices over the accomplishment of this Church in the work of true education as he understands it, and that he will continue to rejoice, if this splendid school which bears his name and which he founded fifty years ago, can succeed in giving to its students the ability to do good and the desire to be faithful servants of our Heavenly Father, and to be useful members in his Kingdom, and to make the knowledge that they gain here subservient for the building up of the Kingdom of God, and to observe every rite and ordinance in the Church in conformity to the law of obedience.

AN ADDRESS BY SUPERINTENDENT ADAM S.  
BENNION

*"An Unpublished Chapter in the History of B. Y. U."*

At this hour, my brethren and sisters, I suppose you would like to have it continue to be an unpublished chapter.

I take it that we gather upon these occasions to do two things: To do honor to the memory of those who have builded here, and to address ourselves to the building of the future. Most of this early building took place before I was born. It was not my pleasure to know the men who have been referred to or to have had any part with them in carrying forward the work that has been done. We revere their memory, but we now address ourselves to the great task that is ahead of us.

It is a great thing to have a history; but it is a greater thing to make history. I hope the history of this institution is not closed. I hope we shall not live merely on the memory of the past, great as it has been. As I come to appreciate the glory of the institution and the devotion of those who in the past have been interested in it, the future of the institution thrills me.

If we would make a great future for this institution, a future in keeping with its past achievements what are the agencies now operating—what forces must we pool to build that institution? Education is so complex a process, and the part of a university in advancing education is so comprehensive that I can today but hint its possibilities.

I have been interested recently in Mr. Wiggam's book, in which he says, "It is education that enables a man to get along without intelligence. (Laughter) It is intelligence that enables a man to get along without education."

I read only last night that a university is an athletic school which provides studies for those who are physically unfit. I suspect that this University is not to be rated by this writer.

I do not propose to tell you what education is, or what you can do with an education in the future, but I am concerned mightily with the forces that will build here a greater institution



in the future upon the foundations that have been laid. I should like, if you please, to name them, that you may think them through.

To build worthily we must capitalize upon four great resources:

*First, that resource—a great people.* We will never build a great institution here unless the Latter-day Saints continue to believe in education. You cannot have a great school without having a great people. The children of such a people are the “stuff” out of which a school must be made. I was glad when Dr. Franzen, here last summer, said though he travelled a good bit and had met many classes of people, he was happy to be able to say that in all his experiences he had never found a people “so intellectually curious and so intellectually tolerant as the people of Utah.” I was glad to get that statement. I was glad also to receive a copy of the *Stanford Palo Alto Daily*, giving comments from Dr. Gray on his visit to the University here last summer. He had this to say:

“Classes were held under tents at the outdoor summer session of the Brigham Young University in Aspen Grove, Utah. Although the outdoor session is still in the experimental stage it seemed very successful. The students were extremely earnest and serious-minded, yet a friendly democratic atmosphere prevailed. The general spirit was reminiscent of Stanford twenty years ago in its pleasant informality.

“For the Mormon people I came to have a genuine admiration and regard. They are scholarly, liberal-minded, and have a very high standard of morality.”

I appreciate the fact that Dr. Gray is a good enough friend of this institution to proclaim those observations.

The first great guarantee, I say, of a great institution will be the education of men and women like those who have been honored here this afternoon—they are the real foundations of a great university. Without them you could have all the equipment and all else that is catalogued as essential but you could not have a great institution.

*Second, an adequate plant and equipment.* Library and laboratory facilities. This occasion is to be noteworthy in the history of this school in the dedication of a splendid new library, but the future will have to be provided for—there will need to be added other facilities which will carry forward the work. Such is the inevitable demand of progress. Plant and equipment are not indispensable, but they are highly necessary to a great school. Time forbids that I should enlarge upon this aspect of our problem.

*Third, the vision of an administrator,* who catches glimpses of the glory that made Karl G. Maeser. I am here as one to testify that Dr. Franklin S. Harris has a vision that reaches out

beyond and over the hill of the present and the commonplace, and he will build here an institution of which you and the Church and all others may well be proud.

*The fourth great feature that makes an institution is its faculty.* I am happy to be as one of them after the delightfully pleasant experiences of this last summer. This fourth agency that makes for a great University I want to say a few things about today—a great faculty.

You go back to those good old days and you name Karl G. Maeser. Your joy and the glory of B. Y. U. center largely in that name. Up and down this state—everywhere—men and women name George H. Brimhall with an admiration akin to that which you voice for Dr. Maeser. Great learning always centers in a great teacher. Christianity has become a wonder in the world because of the work done by Jesus Christ—he was *The Great Teacher*. I do not minimize the fact that He was the Son of God. He was the greatest teacher who ever came into the world because he taught under the inspiration of his Father and taught what his Father had shown him.

We shall never build an institution beyond this faculty. Oh, there are many things a faculty needs to have and do; but I should like to suggest three things I hope this faculty will grow into and capitalize upon:

1. They need great scholarship. Brigham Young defined the purposes of the Academy. I sometimes wish he could come back, because Brigham Young would challenge these men to get together the knowledge of the world as they would want to have it in all of its completeness. I want our institutions to stand foremost in the world—to do so its men and women must cherish an ever-increasing urge for truth.

If you can picture a gathering around a bonfire which has been set ablaze with the fire burning brightly, the interesting thing about that fire is that it always leaves a plane of blackness larger than the circumference which it has burned. The straining at the tether which goes on with animals staked out and feeding offers the same illustration. An animal nibbles around the circumference, limited only by the radius of rope that ties it to the stake. The interesting thing is that there is always a greater territory just out beyond the limit of the rope.

The glory of life is that there is always in the future a greater compass—always a need for a longer rope. I should like to see this institution continue to lengthen the scholarship rope, that it may extend the grazing ground of students who may be “staked out” in this university.

And surely there is a challenge to continued study and investigation. At times, in the face of our wonderful achievements, we

may feel to pause as if half-believing we are well nigh through—we may now settle down and enjoy things as they are. Not so. The progress of another quarter of a century will brand as crude and more or less primitive many of the practices we now follow. Consider just for a moment our problem of heating. We mine coal, ship it, haul it in delivery to homes, burn it, with all its dirt—I have no doubt at all that we shall greatly modify this procedure. Man will not continue to face inconvenience and dirt.

I want to live at least long enough to be able to turn on a switch in the early morning which switch will both heat the house and make ready the breakfast. I look for that achievement in our day. It may be that I shall not even have to turn the switch.

Do you know, there is down in Millard County a man with a plant on a hillside for the harnessing of the energy of the wind. He hopes soon to be able to announce to the world that he has capitalized upon the winds for electric currents. I want to live until the wind shall have been harnessed and also until the power of the sun's rays, not only indirectly, but directly, shall have been made further use of.

I would beg of this faculty to go on. I have been reading an article in the October *American Mercury*, written by Mr. Clarence Darrow—more or less famous through the recent trial in Tennessee. He throws out one of the most stimulating challenges I have heard in a year.

In this article Mr. Darrow discusses the familiar Jukes and Edwards families. He says that he had heard much about one, Jonathan Edwards, but as he pondered the matter he thought perhaps Jonathan Edwards had an ancestry—he had a father and a mother, grandfathers and grandmothers—ancestry running back to Adam. Although there have been some outstanding figures in the Edwards line, still Mr. Darrow said he suspected there might be other aspects to the lineage. The article is worth an hour's time of anyone.

This man Jonathan Edwards did have ancestry. Elizabeth Tuttle, his grandmother, was a beautiful, remarkable, and outstanding woman; but she was not an Edwards, save by her marriage. In 1667 Elizabeth Tuttle married Richard Edwards in Connecticut. In 1691 that same Mr. Edwards divorced his wife because of adultery, and other immoral practices. You see you have to be careful how far back you go along the family tree.

And then he gives us a challenge because we have been unfair and have taken hand-picked specimens to make a great line of Edwardses. Assuming that there have been approximately 40,000 descendants from Elizabeth Tuttle, it is obvious that with every marriage, both male and female, new blood has been brought

into the Edwards stream of inheritance. Records show that there are some 600 individuals out of 40,000 who have been great or near-great; but we are not informed about the rest. May there not be inferior stock in that great number?

Then too, with the Jukes', have we not set up a conclusion and gone about to find evidences for it. Consider the source drawn upon—the institutions involved—in drawing up the lists usually put in evidence.

Of course no one would argue from this article—not even Mr. Darrow himself—that the great fundamental laws of heredity do not operate. No one would disregard blood in his concern about family selection. But Mr. Darrow does caution against too hurried and too sweeping conclusions. He once more bids us seek out *all the facts*.

In closing his article he reminds us that the birthplace of Jonathan Edwards was less than 200 miles away from the Jukes', and that possibly, as is the case with any fairly homogenous community, the lines may even have been crossed; he concludes that it is not unreasonable to guess that this mixture took place. This viewpoint, and the many others which we constantly encounter challenge scholarship, and I beg of this faculty, and all of us, to be careful about hurrying to conclusions and leaving the wrong impressions. The search for truth is so long and necessarily so painstaking.

We talk a good bit about evolution. It is forced upon all thinking men and women these days. President Ivins (and let me say I am delighted to see among the leaders of this Church men with such comprehensive liberality), President Ivins says, in the face of evolution, to seek truth and find it. I beg of you older men and women, be similarly charitable. Because you may have been given a prejudice in your youth, do not feel to ask this institution, in the light of all recent learning, to close its doors to honest investigation. Such an institution ought to be our light upon a hill to point our way to truth. Mere theories of course it should consider as such, ever pointing out the distinction between such theories and established truths.

2. A great faculty in its teaching must develop a keen understanding of human nature and cultivate a genuine sympathy for the needs of their students in the light of that understanding.

Only within the last week I have had men come to me with concern about this institution. They have come out of an honest desire to have their young men and women who come into this institution built up in their faith. Teachers need to understand fully that college days are frequently perplexing days. New points of view are given. New theories and their possible applications are encountered, many of which at first thought fre-



quently are at variance with childhood experience and elementary school and home training. It is not unusual at all that young men and women coming from homes of devout faith, who themselves have thus far in their lives rested safely upon an anchorage of trust and faith—it is not unusual for such young men and women to face issues which to them are little less than tragic in their significance. I address myself to that problem out of the fullest sympathy. I myself was once turned between an immature conception of philosophy and certain understandings relative to the gospel. Thank God I was led through the dilemma sympathetically and understandingly by men, whom to this day I am happy to honor. A double-headed duty grows out of this difficulty, a duty first on the part of teachers to be careful to appreciate changing conceptions involved in collegiate training, and to exercise every precaution to safeguard and to assist young men and women as they face perplexing issues; to reach out sympathetically to help to preserve faith, rather than to indulge skepticism or cynicism at the expense of faith and trust. There is the duty resting upon students likewise that in the hour of concern they shall go to men of understanding before whom they may lay out their problems fully that their adjustments mentally may be made comprehensively and intelligently. Teachers under all circumstances are charged with the responsibility of helping students develop worthy character, arriving at a maturity not warped by doubt and misconception. That responsibility rests doubly upon those who aspire to teach in a Church school.

Though we teach all the astronomy of the heavens, what does it avail? Though we teach all the biology that is published, what does it avail? Though we teach the Bible and do not teach its application, what does it avail? The great purpose of us all is to fit those things into a scheme which makes for the living of a life a little closer to Jesus Christ.

3. The third suggestion which I should like to offer today in the matter of building a great faculty grows naturally out of this second observation, namely, Church school teachers need to keep alive and promote an abiding testimony in the divinity of the gospel of Jesus Christ. Their chief business is to promote such a testimony. If that were not so, they might quite as well teach in state or other institutions. They have a specific obligation to promote the faith of the youth of Israel. It is helpful occasionally to remind ourselves of this obligation, that we not only must be mindful of our obligations, we must not only so teach, but we must so live that our lives are the best evidence of our discharge of that obligation.

Teachers and students alike are regularly to read the word of the Lord. Frequently, men in their anxiety to follow through

a particular line of thought let that line crowd out the work which must remain fundamental with all of us, namely, the study of the word of the Lord. We are charged to respond to the calls made of us in the regular lines of our duty as members of this Church. We are enjoined to keep the commandments of the Lord and square our conduct with the practices which have been prescribed by our leaders. If teachers will fully discharge all of their obligations in this Church, there is little fear that they will be led afield in any department of research. Danger lies both with students and with teachers in relinquishing religious interests to follow those purely secular.

May I close with this challenge? Jesus's words have been written these 1900 years and we have not discarded them. We have changed some of our views in the matter of science; we have changed some views in the matter of theology. But the word of Jesus endures. Our teaching should be scholarly and our learning—let it be broad, sympathetic. But let us so teach that everything links into a scheme that rests upon this basis: That God lives and is our Father; that Jesus lives and is Divine and is our Savior; that they both have spoken and declared themselves to this generation through the spokespersonship of a Prophet who was raised up in these latter days; that prayer is a reality; that God lives and can hear and does answer prayers; that the Priesthood is a power in the life of all of us which can be glorified; that we lived before we came here; and let us rest upon the conviction that we shall live when we go hence.

If we get these truths as the heart of the teaching of this institution so that all of us, whether we teach science, sociology, theology, or literature, teach them all as hand-maidens to these truths, then this institution can go on to a great future and the unwritten chapter may be a fitting one to follow the ones written by Brigham Young, Karl G. Maeser, Dr. Benjamin Cluff, George H. Brimhall, and the one that is being inscribed these days with the life blood of Franklin S. Harris.

God help us to be guided by his Holy Spirit and may we catch a glimpse of the vision of what this institution may become under the influence and direction of that spirit, I pray in the name of Jesus Christ, Amen.

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## DEDICATION ANTHEM

ORCHESTRA AND CHORUS

*Margaret Summerhays, Soloist*

Words by Willard Done. Music by Gerrit de Jong.

To Thee, Lord God of Sabaoth,  
We bring our richest offerings—

The labors of our hands, the worship of our hearts—  
 In gratitude to Thee, the Giver of all good.  
 Thy Son our Friend, our Comforter, Thy Spirit,  
 O may Thy presence hallow our devotion  
 Whene'er within these sacred walls we gather,  
 Our hearts responsive to Thy boundless love,  
 Our souls attuned to Thy Divinity.  
 To Thee all honor, glory, majesty  
 Ascribed be. We give our all—ourselves!  
 Amen.

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Closing prayer by President Joseph R. Murdock of the Board of Trustees:

*Benediction:*

Our Father, who art in Heaven; we are grateful unto Thee for this institution and for this occasion. We are grateful for its organization and its leaders. Sanctify these services to our good, that they may be useful in our coming life, we pray in Jesus' name. Amen.

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## HISTORIC EXHIBIT

During the entire celebration a historic exhibit was held in the Faculty Room on the second floor of the Education Building. Gowns of 1875, with their tight-belt-line skirts with a train, were displayed in unique fashion. Wide hats that perch like a bird on top of the head, created interest. Photographs of thousands of students completely lined the walls of the room. Books that have been published by faculty members and students were on display.

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An art exhibit of former and present faculty members and students was held in the Art Gallery during the entire celebration.

## CONCERT GIVEN BY B. Y. U. BAND

*On University Hill, at 4:30 p. m., October 15, under the direction of Professor Robert Sauer*

"The Regimental Band" March—Sweeley.

"Festival" Overture—Kiefer.

"Barcarole" from "Tales of Hoffman"—Offenbach.

"The Mill in the Forest" (Characteristic)—Eilenberg.

- Popular: (a) "Moonlight and Roses"—Lemare.  
 (b) "When Its Springtime in the Rockies"—  
       Sauer.  
       Whistling Obligato—Elton Sumner.  
 "La Paloma" Spanish Serenade—Yradier.  
 Selection from "Bohemian Girl"—Balfe.  
 Vocal: (a) "Love's Old Sweet Song"—Molloy.  
       (b) "The Mystery of Night"—Denni.  
               John W. McAllister.  
 "Soldier's Chorus" from "Faust"—Gounod.

## ALUMNI PLATE DINNER

Held in Room D, 7:00 p.m., Thursday, October 15.  
 President E. S. Hinckley, '91, of the Alumni Association pre-  
 sided.  
 Music: String Trio—LeRoy J. Robertson, '16; Elmer Nel-  
 son, '18; Harvard Olsen, '27.  
 Extemporaneous responses from Judge George Worthen, '10,  
 and Professor Elmer Miller, '12.  
 Vocal Solo—Albert J. Southwick, '17.  
 Reading—Professor T. Earl Pardoe, '25.

## ALUMNI MEETING

### *College Hall*

Selection—B. Y. U. Band under the direction of Professor  
 Robert Sauer.  
 Singing—College Song, Alumni and band accompaniment.  
 Roll call of Alumni clubs. The following clubs were repre-  
 sented: Carbon, Ogden, Mt. Pleasant, Dixie, Hinckley, Salt  
 Lake City, Chicago, Richfield, Beaver, Payson, New York.  
 Roll call of Alumni classes. The following classes were rep-  
 resented: 1925, 4; 1924, 3; '23, 4; '22, 2; '21, 4; '19, 2; '18, 2;  
 '17, 4; '16, 2; '15, 2; '14, 2; '13, 3; '12, 3; '11, 1; '10, 4; '09, 2;  
 '08, 3; '07, 3; '06, 2; '05, 1; '04, 3; '02, 1; '01, 2; '98, 2; '97, 4;  
 '95, 4; '94, 2; '93, 1; '92, 1; '91, 1; '90, 1; '89, 1; '87, 1; '86, 3;  
 '85, 1; '84, 3; '82, 4; '81, 2; '80, 4; '79, 1; '78, 2; '77, 1; '76, 5.  
 Vocal Solo—Mrs. Helen Newell Poulson, '16.  
 Reading of letter and original poem from Mrs. Annie Pike  
 Greenwood, author of the College Song, by Mrs. Alice L.  
 Reynolds.

Hazelton, Idaho, October 7, 1925.

I am staying home to care for my family this year. This is  
 the period of threshing, and it is very doubtful whether I can



be with you for Semi-centennial Celebration, much as I should love to do so. I shall come if I can, but in case I am absent, I wish you to read my prayer—my Semi-centennial Prayer, which I lay, as a wreath, at the feet of my Alma Mater. I desire that it may be the prayer of every soul that passes through her halls. I believe that this is the best poem I ever wrote.

## SEMI-CENTENNIAL PRAYER

*By Annie Pike Greenwood*

(May All Lovers of Their Alma Mater Use It)

O Thou that nearer art than blood and bones!  
 O Thou that nearer than my breathing art!  
 I pray Thee, when I fall upon the stones,  
 I may arise with a courageous heart.

Give me the courage for the valiant fight  
 When in the world is justice to be done;  
 Armor me with power of the right  
 And trust in Thee that every battle won.

When I have done a wrong, as I shall do,  
 Not being yet perfected through Thy plan,  
 Let me admit it humbly, as one who  
 Would do no willing wrong to any man.

And when I merit punishment, O Lord!  
 Give me the strength to take it like a man!  
 Accepting so the wound as by Thy sword;  
 Gladly thus paying all the debt I can.

O God! then let me never once forget  
 That in my heart I, too, have known all sin;  
 And let me ease the soul that feels regret,  
 Seeing he is what, tempted, I had been.

And let me laugh, O Lord! and let me smile  
 Through every trouble, every trial and pain,  
 Remembering, clouds are but a little while,  
 And always there are flowers after rain.

I know Thy plan is in my every task;  
 Life stumbles blindly when I fail to trust;  
 Out of all else this only do I ask  
 Father, reveal Thyself to me!—Amen!

## THE MEANING AND SIGNIFICANCE OF TRADITIONS

*Address by Attorney David J. Wilson*

Mr. Chairman, Friends, and Fellow Students:

Things have taken a delightfully serious turn here tonight. President Hinckley is responsible for my introduction as "King David"; all I can say is that E. S. Hinckley has been a "prince" of a fellow to me—and a "prince" is more these days than a "king."

I love this school—I never loved it more than I do tonight. It reminds me of a story of a wholesale house and a cross-roads merchant. The merchant had failed to pay his bills so the house decided to bring action against him and wrote a letter to him threatening suit. They likewise wrote to the station agent to learn if the merchant had received the goods; they wrote to the postmaster asking for the financial standing of the merchant; and also to the bank, asking that it recommend an attorney. In due course they received a letter which said, "I received your letter in which you threatened to sue me. I happen to be the station agent, and postmaster, and inasmuch as I am president of the bank it is rather embarrassing for me to give reference for an attorney to bring suit against me. I cannot very well give you assistance as I am a lawyer and the only member of the local bar association."

So it is with this school, the B. Y. U. fills the whole bill as this man filled the citizenship of his community. *It is the school.*

In the forepart of September the world was breathless and expectant; a few days later hope was given up thinking that five men who had started out on a trip across the Pacific ocean were dead; but these men were drifting around in their plane picking up messages from the radio to the effect that they were dead. Their food was exhausted, the water supply was gone, but they stretched out an old canvas and got some rain to drink. On the ninth day they were saved—the spirit was still there. The great thing about it was that there is a tradition in the American Navy never to give up. During the time these men were "lost" a good old westerner, Secretary of the Navy, Wilbur, stood back there, never giving up and directing that the search continue; it is, as I said, traditional that men of the Navy never give up.

In the early sixties a boy arrived in the United States from Serbia. He has become the famous Michael Pupin of Columbia. He says, "The greatest thing I brought to America was a knowledge of and a respect for the traditions of my people." He tells the story of how when he was a bit of a boy, he stood around listening to the traditions of his people; how he was born on the western frontier; how his forefathers sacrificed to guard the western empire; how he heard from his mother's lips the stories of the patron saints and how there was inculcated into him and

his youth the stories of the greatest deeds of the Serbian race. That to him was the greatest contribution ever made to his life; he was taught to serve and to have love for men who are strong.

Traditions mean a great deal. I am not here tonight to make any appeal whatever for that tradition which stands in the way of progress. I want traditions of understanding, not misunderstanding; traditions of the constructive type standing for the growth of a people and of an institution. Loyalty to traditions is passed on. Traditions are the best achievements of the men of universities as they have been passed on from class to class and from year to year.

Oh, that means a great deal tonight! I cannot help but think of some of the boys who have stood out in B. Y. U. history. Our "Little Eva," Homer Christensen, is lying dead tonight. I think of the boys who have passed on since I became associated with the B. Y. U. twenty years ago on the 9th of this month: Charles Whittaker—a gentleman, keen, versatile, noble; Hardy Carroll—good, consistent, kind; editor of the White and Blue; Ed. Smart. Go down the line—C. R. Johnson who was head of the school of music at the U. A. C., a man who got his inspiration from the B. Y. U., and a man whom I am sure left an impress which will grow into a tradition. I must pay passing respect to those boys. I have not remembered them all.

I think it would be a wonderful custom if we would pass on to our alumni membership the fact that so and so who did such and such a thing has passed on.

Just twenty years ago I drove some cattle through Provo Canyon—not the old ox team but some fine cattle that had been raised up in Provo Valley—that I might get some money to start school. One of the traditions here is that the poor boy has an even chance; and I would like to see the Alumni Association start a fund to create a scholarship for the fellow who comes here one year and makes good, to help him out for the second and third years, because there are a lot of fellows who come here who have a real struggle. You don't know what they go through.

But it is a tradition that the poor boy has an even break; I know that.

I know the meaning and significance of traditions. There is not anything in the world that gives such momentum to an institution and its activities as its traditions, in a constructive sense. One reason we don't play football here yet is because we haven't a football tradition. We play basketball—we have a tradition for it and it strengthens the men for the conflict. It is expected that boys be good in basketball here. Every fellow knows he has to make good because of the spirit of Homer Christensen, Rose, Chamberlain, the Greenwoods, and others. There is a lot in that

old Indian tradition that the strength of the victim passes into the warrior—such is tradition.

When a man goes into basketball at the B. Y. U. there is a momentum behind him that is irresistible. I can go back to the time of the accident to Vern Greenwood in the chemistry lab. when his hands were burned; but he walked onto the floor and threw himself into the game and we won. He went into that game because it was the B. Y. U. tradition to carry on.

We have traditions in debating, in track, and other lines.

Now just one other angle of this subject. This flag is a tradition. It would not mean much if it were not for the fact that all through our national history deeds of valor have been performed, acts of justice have been performed, the constitution has become effective—the history of a people has been behind that.

This white and blue means the same thing. It means more because of the fact that men and boys have fought and lived—yes fought and died—for it—for the white and blue as well as the red, white, and blue.

We have very few tangible traditions at the B. Y. U. as compared with some other schools. Berkeley teems with traditions. Sometimes now when I think of it I can hear them yell, "Give 'em the ax, give 'em the ax." "Where" "Right in the neck, the neck, the neck."

That yell has come to mean something because of the tangible ax behind it, and Berkeley is determined they will not forget how the big ax was taken from Stanford. One night about a dozen of the fellows from Berkeley went down to Stanford and got the ax—you see the ax originally belonged to Stanford and was the occasion for a big rally at the time they brought it forth at a big football game. Now once each year over one thousand men get that old ax out and parade it up the streets of Berkeley, up to the old Greek theatre, and an ax rally is held. They get one of the old boys back and he tells the new ones how they got the ax. Berkeley now yells "Give 'em the ax, give 'em the ax." There is not a Freshman on the campus that does not get imbued with that old tradition and it means something because of that fact.

Judge Brown of Berkeley, one of the "old" boys, usually tells the story to the fellows. And just prior to that they have the "pajamarino" and it means something to see 5000 fellows put on their pajamas and parade up to the Greek theatre and there do their snake dance, yell their yells and their cheers. That pajamarino has been held year after year—yes, for the sake of the ladies the boys wear their trousers underneath their pajamas.

It is these appropriate tangible things that these fellows like—something that they can re-live. Tradition means, in an institution,



something the old alumni can live over again, the things they lived when they were here. Tradition is one of the things California, Harvard, and other schools are grateful for. Their men live the old traditions while in school, and later they can go back again and live College days over again with their boys.

I have two boys and two girls and I want to come back here and live again with them some of the things I did—see my boys doing them—so we can be boys, so we can be B. Y. U. students together. We must create something tangible. It isn't just a pajama parade as such; back of that is something that carries over because the man of the days of long ago understands what it all means. California has other things that I could tell you about such as the rallies you hear so much of; they have their smokers—of course we don't have a need for them. The "Frosh" are early initiated into real college life. "C" night is traditional; it is traditional for the Stanford fellows to attempt to steal that "C"; it is traditional for the Freshmen to guard and protect it. These traditions of Berkeley are thoroughly imbued in the hearts of every man and woman. Stanford could not take that "C" except over the dead bodies of those fellows.

That may not seem very serious over a letter on the hill-side, but it's traditional!

On one occasion a man was shipwrecked. He thought so much of the flag that he wanted one. He took some lard and Jam and made some stripes on an old piece of canvas. He did not see lard and jam, he saw a flag. Behind that flag he saw all that it stood for. Behind these simple things students and alumni see what the University stands for.

There are after all some things in this institution that are tangible traditions. This band is one of them; I re-live my school days when I hear it. The fellows can play here because of tradition; it goes back for a generation—it has always been understood that the B. Y. U. must have a good band. There must be spirit here and we have it. Our Founders' Day is a tradition.

But let me make an appeal tonight that we do create some tangible traditions. It is not for me to enumerate them but it is our duty to give them our best thought so that in ten years from now there will be traditions with momentum behind them. The greatest thing this school can do for men and women is to give them a point of view of life.

A man said to me, after he left the B. Y. U. and went to another school, "They cut my credits and I felt sore." But he continued, "By jove there is something I cannot get away from. That year of schooling instilled in my heart a desire to do something better and a determination to live better from then on

than I had lived before. I thank my lucky stars that I can see that which is fundamental, even though I did have a few credits cut. Even though I have my scholarship I have not lost my ideal gained at the 'Y'."

Another tradition is that character is power. The greatest tradition of the B. Y. U. goes back to Karl G. Maeser, who was told by Brigham Young not to teach even the multiplication table without the spirit of God to direct him; and when he pleaded with the boys and girls to live honest, upright lives. The spirit of the B. Y. U. is the spirit of righteousness, the spirit of justness, the spirit of hope, the spirit of progress, the spirit of faith.

In a word, it is the "Spirit of God."

#### President Hinckley of the Alumni Association:

I have felt for a long time that the University itself should not furnish a nursing bottle for this Association, but that it should become that independent, directing force that will, as time shall pass, become one of the greatest factors in the development of this great University. To that end we have drawn up a new constitution which will be presented, and a discussion on the new constitution led by Judge George Ballif.

A new Alumni Association constitution was presented by Judge Ballif, a discussion followed, and the new constitution was adopted. In accordance with its provisions the following new directors were appointed by the members assembled:

#### For twenty-four months:

Attorney David J. Wilson, Ogden, Utah.  
 Dr. H. M. Woodward, Provo, Utah.  
 Carl Marcusen, Price, Utah.  
 President Joseph K. Nicholes, St. George, Utah.  
 Dr. Samuel Allen, Salt Lake City, Utah.  
 Mrs. Inez Knight Allen, Provo, Utah.

#### For twelve months:

Mrs. Virgie Chipman Murdock, Provo, Utah.  
 President E. S. Hinckley, Provo, Utah.  
 H. Roland Tietjen, Monroe, Utah.  
 Judge George S. Ballif, Provo, Utah.  
 Attorney George Worthen, Provo, Utah.  
 A. Rex Johnson, Provo, Utah.

Alumni meeting adjourned at 10 o'clock p. m., ending the first day's activities.

## ACADEMIC PROCESSION

*Friday, October 16, 9:30 a. m.*

The procession assembled at the Education Building and marched to the Utah Stake Tabernacle.

*Order of Procession*

1. President of the University and President of the Board of Trustees.
2. General Church Board of Education; Board of Trustees of the University.
3. Special Guests of the University and Delegates from Institutions and Societies. (See below.)
4. Faculty.
5. Alumni.
6. Students.

*Institutions Represented by Delegates:*

Amherst College	Charles G. Wood
California Institute of Technology	Dr. Carl F. Eyring
University of California	{Prof. Herbert E. Bolton
	{Beverly Stuart Clendenin
University of Chicago	Dr. Christen Jensen
Colorado Agricultural College	James A. Stump
Colorado College	Prof. Frank M. Okey
Colorado School of Mines	{Prof. J. R. Morgan
	{E. W. Johnson
Cornell University	Dr. Thomas Lyons Martin
University of Denver	Dr. Charles H. Hancher
Harvard University	Dr. John A. Widtsoe
Johns Hopkins University	Dr. Joseph F. Merrill
Idaho Technical Institute	Mildred Potter
University of Idaho	Dr. Joseph Sudweeks
Latter-day Saints University	Marion L. Harris
Massachusetts Institute of Technology	Walter L. Whittemore, Jr.
University of Michigan	Edwin Smith Hinckley
University of Minnesota	G. A. Marr
Mount Holyoke College	Florence Hall
New York University	Dr. Fred W. Taylor
Norwich University	Captain Carl J. Dockler
Ohio Wesleyan University	Richard H. Beesley
University of Pennsylvania	Dr. Royal E. Wight
Purdue University	Dean Harrison V. Hoyt
Regis College	Mr. Dean R. Daynes

Rensselaer Polytechnic Institute	Don Carlos Young
Ricks College	George S. Ballif
Snow College	Pres. Milton H. Knudsen
Stanford University	Prof. Robert S. Lewis
Syracuse University	Lee B. Wight
Union College	Thomas Weir
Utah Agricultural College	{ President Elmer G. Peterson
	{ Prof. R. J. Becraft
	{ Prof. M. H. Harris
	{ Prof. Calvin Fletcher
	{ Dr. Reuben L. Hill
	{ Dr. Sherwin Maeser
University of Utah	{ President George Thomas
	{ Dr. Fred J. Pack
University of Virginia	J. D. Speen
University of Washington	Charles R. Fitzgerald
George Washington University	Dr. Murray O. Hayes
University of Wisconsin	Elmer A. Jacob
Brigham Young College	Prof. A. N. Sorensen

*Societies Represented by Delegates:*

American Chemical Society	Prof. W. D. Bonner
American Mathematical Society	Prof. J. L. Gibson
American Physical Society	Dr. Karl F. Eyring
American Society of Civil Engineers	Elmer A. Jacob
National Education Association of the United States	Dean L. John Nuttall, Jr.
American Society of Agronomy	President F. S. Harris

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Utah State Superintendent of Public Instruction	Dr. C. N. Jensen
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*Church Organizations*

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ASSOCIATION

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George Q. Morris	Hyrum G. Smith

GENERAL BOARD OF YOUNG LADIES' MUTUAL IMPROVEMENT  
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Provo City	H. Claude Lewis
Wasatch	Ralph Nilsson
Nebo	Melvin Wilson

## HIGH SCHOOLS

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Bingham	H. R. Atkin
Springville	Ernest E. Knudsen
Granite	Ezra J. Poulson
Lincoln	Karl Banks

The following Institutions appointed delegates who were not in attendance:

Gallandet College	The College of the Ozarks
Grinnel College	Pennsylvania State College
Kansas State Agricultural College	Rutgers University
State University of Montana	South Dakota State College
University of New Hampshire	Stevens Institute of Technology
Oregon Agricultural College	Whitman College
	Worcester Polytechnic Institute

Felicitations received by Brigham Young University from the following who were not represented by delegates:

Adelpha College	Emory University
Albany College	Fairmouth College
Alfred University	Fordham University
The American University	Georgetown University
Antioch College	Georgia School of Technology
University of Arizona	Gila College
Arkansas College	Gooding College
University of Arkansas	Hamilton College
Baker University	University of Hawaii
Beloit College	Illinois Wesleyan University
Berea College	State University of Iowa
Boston University	Kalamazoo College
Bowdoin College	University of Kentucky
University of British Columbia	University of Maine
Brown University	Marquette University
Bryn Mawr College	Michigan State College
Butler College	Mississippi Agricultural and Mechanical College
Capiral University	University of Mississippi
Carnegie Institute of Technology	University of Montana
Carnegie Institution of Washington	Montana State School of Mines
Carnegie Institution of Washington Department of Genetics	University of Nevada
Case School of Applied Science	New Mexico School of Mines
Catholic University of America	New York State Library
University of Chattanooga	University of North Carolina
University of Cincinnati	University of North Dakota
Colorado Women's College	Northwestern University
Creighton University	College of Notre Dame
Dartmouth College	Oberlin College
University of Delaware	University of Oregon
Drexel Institute	College of the Pacific
Elmira College	Pacific University
	George Peabody College for Teachers

Penn College	Taylor University
University of Pittsburgh	Trinity College (Hartford, Connecticut)
Pomona College	Trinity College (Washington, D. C.)
University of Porto Rico	Tulane University
Princeton University	United States Naval Academy
Radcliffe College	Branch Agricultural College of Utah
University of Redlands	Vanderbilt University
Reed College	Vassar College
Rhode Island State College	Washington and Jefferson College
Rice Institute	Washington and Lee University
Rose Polytechnic Institute	Washington University
St. John's College	Wellesley College
St. Lawrence University	West Virginia University
Shurtleff College	Wheaton College
Smith College	Whittier College
University of Southern Cali- fornia	University of Wyoming
University of South Dakota	Yale University
Swarthmore College	
Agricultural and Mechanical College of Texas	
University of Texas	

#### Felicitations from Learned Societies:

The Academy of Natural Sciences of Philadelphia  
 American Academy of Political and Social Science  
 The American Council on Education  
 American Country Life Association  
 American Federation of Arts  
 American Geographical Society  
 American Museum of Natural History (New York)  
 American Philosophical Society  
 American Physiological Society  
 American Society for Horticultural Science  
 American Society of International Law  
 American Academy of Sciences  
 Cooper Union for the Advancement of Science and Art  
 Iowa Academy of Science  
 Michigan Academy of Arts, Science, and Letters  
 The Mineralogical Society of America

#### Felicitations from State Departments of Public Instruction:

Superintendent of Public Instruction of Arizona—C. O. Case  
 State Superintendent of Instruction of Colorado—Mrs. Mary  
 C. C. Bradford  
 Commissioner of Education of Idaho—Ethel E. Redfield

Felicitations from Individuals:

G. N. Child, (Superintendent Salt Lake City Schools)  
 Congressman Don B. Colton  
 Governor George H. Dern  
 Prof. Raymond D. Harriman (University of Utah)  
 Francis W. Kirkham (Superintendent Granite School District)  
 J. Berkeley Larsen  
 Stephen L. Richards  
 Joseph Fielding Smith (President at Semi-Centennial)  
 United States Senator, Reed Smoot  
 Mr. Justice George Sutherland (U. S. Supreme Court)  
 Pres. C. W. Tenney (Gooding College)  
 President Roy A. Welker  
 Levi Edgar Young

Felicitations from Superintendents and Principals:

Carbon County High School—Principal G. J. Reeves  
 Juab School District—Superintendent Calvin S. Smith

SEMI-CENTENNIAL EXERCISES AT TABERNACLE

10 o'clock a. m.

President Franklin Stewart Harris, Presiding.

We are very glad this morning to welcome so many visitors, delegates, and former students of the University—we are glad to have you here.

The first part of this particular program this morning will be rendered by the B. Y. U. Chorus, entitled: "Prayer," by Himmell.

Invocation offered by President Rudger Clawson of the Council of the Twelve:

*Invocation*

Our Father in Heaven, we have assembled in this building, the President and members of the General Church Board of Education, the President, Trustees and Faculty, and students, both former and latter-day students, of Brigham Young University, to celebrate the semi-centennial of the founding of this great institution.

We feel that Thy servant, Brigham Young, was moved upon by Thy Spirit to found this institution of education. We realize from our experience and observation that great good has grown out of this movement, that the University has exercised and is exercising a powerful influence for good in the midst of Thy people, that many who have entered the University and pursued courses of study therein have come out of it, and have found prominent places in the state and in the Church, and many



have gone out from this institution into the world to carry a message of life and salvation to the nations. We rejoice in the record that has been made by this important school and we do now pray, our Father, while we are together upon this occasion, and during the day, that Thy Holy Spirit may rest down upon us, enlightening our minds and quickening our understanding for all that shall be said and done in these important exercises, and that we may rejoice together and glorify Thy holy name.

This we do humbly ask in the worthy name of the Lord Jesus Christ, Thy Beloved Son, Amen.

President Harris:

The special program has been handed to all of you I presume. You will note on one of the pages a list of delegates from various institutions, from learned societies, and from various Church organizations. Since this list was printed we have had a number of additions, among them delegates from Union College, Thomas Ware; Regis College, Dean R. Daynes; John Hopkins University, Dr. Joseph F. Merrill; George Washington University, Dr. Murray O. Hayes; Harvard University, Dr. John A. Widtsoe, General Board of Relief Society, and others. There are also a number who have come in this morning and we did not have an opportunity to list them on the program.

We also have felicitations from eighty-four additional colleges and universities, and a long list of learned societies and prominent individuals. I happen to have one here which is typical, written by an alumnus, Justice George Sutherland of the Supreme Court of the United States, who says:

"I very much regret that it is quite impossible for me to accept your cordial invitation to attend the celebration of the Fiftieth Anniversary of the founding of the University next October. Our court will be in session at that time.

"It is difficult for me to realize that fifty years have passed since the beginning of this fine institution and that my own attendance began forty-six years ago. I have watched its growth with satisfaction and pride. It has come to be one of the leading educational institutions of the West and is destined to take still higher rank. In the early years Dr. Maeser imparted to it his own great learning and high character, and his spirit I have no doubt inspires it to this day.

"I hope the celebration will be well attended and will be a happy and profitable gathering.

"With good wishes,

"Very sincerely yours,  
"GEO. SUTHERLAND."

We have numerous felicitations from former students who have been benefited by the Institution.

A telegram was handed to me just now:

"Chicago, Illinois, October 15, 1925.

"Pres. Franklin S. Harris,

"B. Y. U.

"Provo, Utah.

"May I add my congratulations on this the commencement of the second half century of marvelous achievement of your unique and illustrious institution wherein in larger measure than in any university in the wide world pure science and true religion find congenial habitation.

"STEPHEN L. RICHARDS."

I wish that we might have time to receive the direct felicitations of the representatives who are here from the various institutions. Since our time is limited this morning we shall have simply to say that we appreciate the presence of those who are here, and particularly the fine representation that has come from our sister institutions in the state. We hope that we shall be able to reciprocate, as we do, the fine feeling that is expressed to the B. Y. U. by these various institutions.

In our program this morning we shall first be addressed on the subject "The Mormons In the Opening of the Great West" by Professor Herbert E. Bolton, director of the famous Bancroft Library of history of the University of California. Dr. Bolton is a great historian, a great teacher—a great individual. He was great enough to refuse the opportunity to become the president of a great university at a large salary, in order to devote himself to his loved profession, that of history. It is a great honor for us to have Dr. Bolton here as our speaker this morning.

## THE MORMONS IN THE OPENING OF THE GREAT WEST

*By Dr. Herbert E. Bolton of the University of California*

Mr. President of the Church, Mr. President of the B. Y. University, Mr. Presidents of other institutions, Members of the Faculty of Brigham Young University, Ladies and Gentlemen:

It is indeed a great privilege to be permitted to come as an official delegate on this auspicious occasion from the University of California. Your sister University across the Sierras sends greetings and congratulations.

This University and ours have bonds of union. They are both products of Western Civilization; they are both representatives of the same educational ideals; they both face in a greater or less degree in different forms the same educational problems. We both have big letters. You have a big "Y"; we have, or I thought we had, a big "C", but I have changed my mind since coming to Provo because I learned that your big "Y" is 300 feet long. It stands out on the hill at the side of the University. Our big "C", which has now been reduced in my mind to pygmy size, rests on the little bosom hills of Berkeley.

There are other and closer bonds than these. We have at the University of California a great many students from Utah, including a goodly number from Brigham Young University. We have especially, numerous graduate students from B. Y. U. in our post graduate departments. And it is a matter of satisfaction to us as it will be to you that I am able to report that with rare exceptions they acquit themselves exceedingly well.

One or more of your graduates are members of our faculty. On the other hand, several of our graduates, we are proud to say, are members of your faculty. They are, of course, a strong bond between us. I come, then, among friends, not among strangers.

It is good to be with you, but it is not an altogether pleasant task to carry coals to Newcastle. It is quite presumptuous in me to consent to speak to a Utah audience about Utah history, and especially before a college audience containing professors of history, who knows so much more than I do about the history of Utah. I am comforted somewhat by the hope that some of you who sit before me may be no better versed in the history of your own state than are some Californians in California history. In that case I may not speak altogether in vain.

I cannot promise to say much that is new to you, or much that is wise. But it may be a matter of some satisfaction to citizens of Utah to know that at the University of California, to which so many of your boys and girls go, Utah history, which has been written with such partisanship and passion, is studied and taught sympathetically and without hostile bias. This, perhaps, is the essential significance of my presence here.

There are many phases of Utah history yet to be studied, and many knotty questions yet awaiting solution. The full richness of your past and its full meaning for humanity are not yet known, because it has not been fully investigated. There are some episodes that have been misinterpreted because of the bias of the writers. You owe it to yourselves, to your posterity, and to American citizenship to have the records thoroughly studied in order that the truth may be known before the world.

The men and women best fitted to perform this patriotic task are the sons and daughters of Utah. They are the ones who will have the interest, the love of fatherland, and the pride of ancestry, to undertake this labor for posterity. And it is gratifying to me that so many of your Utah men and women have come to the University of California for research in the history of the Great West.

These Mormon students of yours are doing much to dispel old errors and to make your remarkable history known. Indeed, for much that I shall say in my paper, I am greatly indebted to these men and women of Utah who have worked by my side—to

Mr. J. J. Hill, my firm reliance in the Bancroft Library; to Dr. Neff of the University of Utah; to Dr. Hafen, of Colorado Historical Society; to Professor Snow and Professor Romney, of your faculty; and to Mr. Creer, who is still with us and doing brilliant work. To Professor Levi Edgar Young, with whom I have not had the honor to work, I of course am greatly indebted. From all these I have learned much more than they have learned from me. I only hope that I shall not represent them altogether badly.

I am gratified that the Utah authorities, of Church and State, are taking so liberal and intelligent an attitude with regard to opening the archive records of the past to competent students. Pope Leo XIII showed the way with regard to the archives at Rome. A generation ago he startled the world by deciding to open them wide. He said, "Historians will find bad, but they will find much more that is good, so let them come." It may be that sometimes our ancestors made mistakes, for they were human. Even George Washington made mistakes. But the balance will be in black, not in red, and ultimately only good will come from aiding serious scholars in all ways possible. Unless this is done the true glories and the best lessons of our history will never be fully known.

It is generally a good plan to wait till you see a child before you name it. It may turn out that an infant destined to be "*John*" would more appropriately be called "*Annie*." One should at least hold a substitute name in reserve for emergencies. When asked to speak on this occasion I suggested the topic "Brigham Young and the Development of the Great West." Now that I have seen my child, I find that a slightly different title would be more appropriate. It is rather more of Annie than of John. I shall now call it "The Mormons in the Opening of the Great West."

### *Our National Epic*

The Westward Movement is our great national epic.

With the first landing of the Jamestown colony on the shores of Virginia the English people in America began to "go West." Bear and bison, forest and Indian, Frenchman and Spaniard, all gave way to their onward march; nor were they stopped more than momentarily by rugged mountain or swollen stream. Trapper and explorer, lumber-jack and miner, cowpuncher and farmer, resistlessly they came, slowly at times and again with tremendous leaps and bounds.

### *The Flag Follows the Pioneer*

First possessing themselves of the Atlantic Tidewater, they then crossed the Piedmont and threaded the mountain passes of



the many-ridged Alleghanies. Strangers stood in the way, but the Seven Years' War pushed Spain into the Gulf of Mexico and France off the map. The flag had followed the Pioneer. Then with renewed energy the Anglo-Americans poured forth like a torrent into the valleys of Tennessee and Kentucky, across the Ohio into the Old Northwest, and beyond the Father of Waters into the land of an alien power. Formerly it was to the Union Jack, but now the path finders beckoned to the stars and stripes. Spain could not hold and Napoleon could not lose Louisiana, and by a single stroke of that monarch's pen, made with facile disregard of a solemn promise, the western boundary of the youthful United States was carried from the Mississippi to the Rockies. Once more the flag had followed the pioneer.

### *The American Wedge*

The march went on. Boston traders went round the Horn, opened the fur trade in the North Pacific, and found a contraband commerce with the Spanish settlements on the coast of California. Overland the way to the Mystic West was obstructed on the flanks—in the Northwest by the British and in the Southwest by Spain. But like a great resistless wedge the American advance guard pushed in between these two retarding barriers. Louisiana, Arkansas, and Texas peopled; the frontiersmen, not to be checked by so slight a thing as an international boundary, which they could not see, again led the way into foreign territory. American colonists settled the New Mexican province of Texas, arose in rebellion, formed a republic, and again beckoned the American flag. There was a decade's delay, and then the vast empire of Texas was added to the national domain. Again the flag had followed the settler.

### *The Land of Adventure*

But a vaster and more alluring empire lay beyond. Not all the dreams of adventure were dreamed by Cortes and Coronado, or by Raleigh and La Salle. Hidden behind the walls of the towering Rockies there were treasures limited only by the boundless flights of the imagination. From the West came rumors of Indians living in terraced houses, Spanish gold and dark-eyed senoritas, the beaver filled Siskadee, a famous lake whose waters were salt, the deep-canyoned River of the West, and the California of romance, whose shores were bathed by the boundless Western Sea.

### *Trespassers*

The very years that saw the American colonization of Texas, witnessed the march of the American vanguard into the Far West

world of adventure. The pioneers again led the way into foreign or disputed territory. For, till 1846 all the Northwest was disputed by England; and the Southwest—New Mexico, Arizona, Utah, Nevada, and California—were parts of Mexico. For a quarter century, therefore, all our American pathfinders in this vast area were trespassers, peaceful or otherwise, upon foreign or disputed soil. Strictly speaking our early western heroes, like Jedediah Smith, Etienne Provo, Bonneville, Joe Walker, Kit Carson, and John C. Fremont, were explorers of Mexico and not of the United States. But when they had finished their work they had carried the American frontier and the American flag all the way from the western edge of the Mississippi valley to the shores of the Pacific Ocean.

### *The Splendid Wayfaring*

The vanguard of these American invaders of the Rockies and the Basin were the furtraders. They were the "splendid wayfarers" of whom the gifted Neihardt sings. For two decades after 1820 those pathfinders roamed these lands of alien Mexico, profiting by their trade and making known the mountain passes and intermountain desert. Into the Basin they entered almost simultaneously from the east and the south, following Fitzpatrick and Provo through South Pass, or coming by Escalante's train from Santa Fe, still kept open by Mexican traders and slave-hunters. They tried in vain to push into jointly-held Oregon, for they found the way blocked by the British traders—the men of Hudson's Bay Company.

These mountain-men were exemplars of Manifest Destiny for young America. They wandered through these Mexican lands, sometimes with, but generally without permission, unconscious of their character as unwelcome intruders, or arrogantly scornful of darker skinned people who spoke a foreign tongue, and who disputed the "inherent" right of free born Americans to do as they "damn pleased."

In each direction now these western Ulysses carried the frontier of American exploration forward two great steps, a span of a thousand and then another half a thousand miles. Leaving the plains behind, they threaded the Rocky Mountain trails. Then, unwearied and undaunted they crossed the forbidding intermountain desert, climbed the steep walled Sierras, and descended the western slope to the Golden Gate.

These furmen were typical of the Anglo-American frontier since the founding of Virginia. At the top of the group there were shrewd business men, possessed of constructive imagination combined with hard common sense. These empresarios organized

the lesser men for profitable enterprise. First among the captains of the fur industry of the Rocky Mountains and the Basin was William Ashley, a man who made his fortune in furs, retired from the business, went to Congress, and ran for the governorship of Missouri. Most of his associates died poor.

The rank and file of the mountain men were restless adventure lovers—rolling stones who gathered no moss. Nor can we say that they got a very fine polish in the process of rolling. But they were endowed with that physical energy, that fondness for a life of half-savagery, and that detachment from locality, that fitted them for the pioneer task which Titanic Nature had set for some one in the West.

Many of them never returned to civilization. Most of them, like men of their class ever since the days of John Rolfe became squawmen, and as such they added what Galvez euphemistically calls "the unmistakable Pocahontas strain" to our American blood. Not a few were pious, God fearing, Bible toting men, with high intellectual traits and considerable education. Of this ilk were Jedediah Smith and his companion Rogers. Such men have left us precious records of the prodigious pioneer work that was done by themselves and their commoner associates, and of life in the Rockies and the Basin before the Mormons came. But even the best of them were men of narrow sympathies, strong race antipathies, and little world culture. So they generally left hostile or unappreciative impressions of the civilization which they encountered in the Spanish borderlands, a civilization which they considered inferior chiefly because it was different.

Below the empresario Americans, who as partners managed large affairs, and besides the rank and file of reckless Americans who went as hired men or free trappers, there were the more numerous French *engages*. These patient souls, half European, half Indian, still formed the backbone of the western fur trade. One such has given his name to your fair city, another to Laramie, another to Pierre's Hold. These half-breeds did the humbler tasks of rowing, packing, skin curing, and camp duty. They served as guides into the wilderness, for their ancestors for generations had led the van, whether under French, Spanish, or American rule. And they have left their mark in other words than place names. Just as the American cowboy learned his trade from the Spanish "*vaquero*," so the American fur trader borrowed his methods and his lingo from the French "*metis*." To cite but a single instance, "*bourgeois*" for *manger*, in the mouth of the mountain man became "*bushwa*" for boss.

As they made their way into the West, these fur gatherers may be pictured as a gaudily decorated, buckskin clad, full armored host, of uncouth mien, painfully pushing heavy keel boats up the

streams, cinching smelly saddle girths, driving trains of loaded pack horses, wading knee deep to set beaver traps in the mountain streams, stalking the grizzly or the hostile Indian, or spinning flabbergasting yarns and singing unprintable songs around the camp fire.

It was a hard and a hardening life. Coarse fare, hunger, fatigue, rough knocks, sunburned faces, shabby locks, gnarled hands, and scarred scalps were the common lot of all. The strain of lonesomeness was terrific even to these seasoned frontiersmen. But it was broken by periodic debauches and brawls at the rendezvous, perhaps at Ogden's Hole, where liquor flowed without stint, but not without price, for a spree usually left a trapper completely strapped after a season's monotonous toil. It was a healthful life, nevertheless, and sickness was uncommon. But it was full of danger, and we have it on statistical evidence that fifty percent of the men engaged in the Rocky Mountain trade between 1820 and 1840 met violent deaths and died with their boots on.

Before the settler came to the Basin, this fur trade era had nearly passed away, but not before the fur men had made their permanent contribution to empire building. Says Chittenden: "They were the 'pathfinders' of the West, and not those later official explorers whom posterity so recognizes \* \* \* ; there never has been a time until very recently when the geography of the West was so thoroughly understood as it was by the trader and trapper from 1830 to 1840."

### *Official Interest in the Far West*

The pathfinders spied out the Far West and to them it seemed good. Once more they beckoned the flag to follow, and that emblem showed a very keen disposition to respond. A strong force making for territorial expansion in the West was sectional rivalry. Each section wanted more room in which to expand its peculiar institutions and maintain its political power. Rivalry sometimes retarded progress, but more generally hastened it, and eventually the sections joined hands in a movement for both Texas and Oregon.

### *Fear of Foreigners*

Coupled with interest in the potential wealth of the West, and the need of harbors on the Pacific, there was official fear of foreign nations. Much of this suspicion was baseless we know, but the fear existed, nevertheless, and it was quite as effective as though it were well founded.

Early in the century, Russia had pushed down the coast



and built Fort Ross, next door to San Francisco. Then for two decades there was fear that the Russian bear would make permanent his hold on California. This fear seemed justified when Czar Alexander declared the North Pacific closed to all but Russians. But Monroe protested in his famous "Monroe Doctrine" message. The challenge was heeded and Russia withdrew her claims to 54°40". Fifteen years later she sold her post at Fort Ross to John A. Sutter. This transaction, consummated in 1840, signalized the waning of Russia and the waxing of American influence, in Northern California.

More feared than Russia, was England. Great Britain held all of Canada; her Hudson's Bay Company controlled the Northwest. By this time, England and the United States had agreed upon joint-occupation of that vast region. But this looked like a one-sided arrangement, over all of this country Great Britain was in actual control. In British Columbia she was sole occupant. Dr. McLoughlin, the White Haired Chief at Fort Vancouver, was arbiter of the Columbia and Snake River Valleys. Fort Hall in Southern Idaho was a British outpost, from which Wyeth, the American fur trader, had been driven by British competition. The fur trade of northern California was in the hands of McLoughlin and his men. Even the Great Basin was disputed between Ogden's brigades and the American trappers. Then, too, England was interfering in the politics of the then independent Republic of Texas, and wild rumor had it that she was maneuvering for the acquisition of California, thus to extend her Pacific Ocean frontage from Alaska to Sonora. It is now known that at that very moment England was in reality not desirous of more colonies. But the United States officials honestly believed otherwise, and all her glances at the Far West were looked upon with a jealous eye. Even France was feared by our statesmen, for she too had shown an unwelcome interest in Mexico, Texas, and California.

### *Manifest Destiny*

But this would never do. It was contrary to the Monroe Doctrine; it was contrary to "Manifest Destiny." Americans had won democracy for themselves, and they must now give that great boon to others less fortunate. American democracy was "in the hands of a superintending Providence to work out the regeneration of mankind." That was destiny. The Monroe Doctrine had declared the Western Hemisphere closed to further extension of the effete European political system. The Great West, indeed all America, was destined for democratic institutions. The young nation was pictured as a giant with colossal tread, who must have elbow room in which to grow and wax stronger. To the frontiersman especially the expansionist impulse was inbred.

Mormon and Gentile alike was swayed by it, and it was not consciously a selfish motive. The United States was a great experiment in democracy, and it must find room for expansion.

The spirit of Manifest Destiny was intoxicating. Pulpit and newspaper echoed the phrase, and statesmen proclaimed it in the halls of Congress. Secretary of State Everett declared that America had given "homes to European destitution and gardens to European want." After-dinner speakers sonorously intoned "Manifest destiny"; "The American Eagle," and "The American Flag" were popular toasts, and none was more certain to bring forth outbursts of applause so gratifying to the orator of the occasion.

The Mormons shared with other westerners the spirit of Manifest Destiny—destiny for the United States, and destiny for the New Zion. Just before his death the Prophet Joseph Smith ran for the presidency of the United States, and his platform was in full keeping with exuberant frontier spirit. In it with trumpet sound he asserted the claims of the United States to all of Oregon, and with generous philanthropy he invited Mexico, the Republic of Texas, and all Canada to join the American Union and share the blessings of democracy. Judged by his platform he was an ultra-nationalist. This is pertinent in view of the old partisan charge that the Mormons were disloyal and hoped and desired to get out of the United States.

### *A Toast*

Among the legends of a somewhat later period there is the story of a dinner party given by the Americans residing in Paris at which various toasts were proposed. They concerned not so much the past and present as the expected glories of the great American nation. Geographical considerations were prominent, and the principal things that impressed the speakers were bigness and manifest destiny.

"Here's to the United States!" said the first speaker. "Bounded on the north by British America, on the south by the Gulf of Mexico, on the east by the Atlantic, and on the west by the Pacific Ocean!"

"But," said the second speaker, "this is far too limited a view of the subject, and in assigning our boundaries we must look to the great and glorious future which is prescribed for us by the manifest destiny of the Anglo-Saxon race. Here's to the United States!—bounded on the north by the North Pole, on the south by the South Pole, on the east by the rising, and on the west by the setting sun!"

Emphatic applause greeted the aspiring prophecy. But here arose the third speaker—a very serious gentleman from the Far

West. "If we are going," said this truly patriotic American, "to lesson the historic past and present, and take our manifest destiny into account, why restrict ourselves within the narrow limit assigned by our fellow-countrymen, who just sat down? I will give you the United States!—bounded on the north by the Aurora Borealis, on the south by the procession of the Equinoxes, on the east by the primeval chaos, and on the west by the Day of Judgment!"

### *Stubborn Neighbors*

Thus enticed by the tales of the pathfinders, and thus urged forward by sectional rivalry, by fear of foreign nations, and by the spirit of manifest destiny, Uncle Sam set forth to acquire the Far West. This was not done exactly as some people have thought. It has been popular to represent our acquisition of Texas, the Great Southwest, the Basin and California, as the work of a big, burly highwayman knocking down a weaker neighbor and robbing him of his patrimony. It was hardly so bold as that. Such may have been the character of the Mexican War. But it should not be forgotten that Uncle Sam tried for a long time by peaceful and legitimate means, through purchase and diplomacy, to acquire every foot of the Far West.

Our statesmen tried to purchase Texas, but Mexico was stubborn, so our patriots said. They tried to purchase New Mexico but Mexico was stubborn. They tried to purchase California, which included the Great Basin, but Mexico was stubborn. Mexico was indeed proud, she refused to part with her lands, and no one can blame her. She had a horse. Uncle Sam offered to buy it. Mexico had a perfect right to refuse; but by the same token Uncle Sam had a right to make the offer, especially since he proposed taking the land in payment for debt.

By diplomacy in a similar way our government tried to acquire sole title to British Columbia and Oregon, the region in dispute. But England, too, was stubborn. At the outset both nations claimed all the country between Alaska and California. Some fencing and some mutual concessions reduced the actual bone of contention to smaller proportions. Uncle Sam expressed a willingness to yield British Columbia; Britain would concede the region South of the Columbia. But there they stuck. Canning set his heavy foot down on the Columbia and refused to budge another inch. England, like Mexico, was stubborn.

### *Watchful Waiting*

Diplomacy had failed. It remained for the settler to do his work. Meanwhile Uncle Sam adopted the policy of "watchful waiting" for "something to turn up." There was a fair prospect

that Mexico would go to pieces; that California, like Texas, would revolt; or that the Mexican debt, or dissolution, or war, would throw New Mexico and the Basin into American hands. There was hope as well that England might soften her stubborn need.

But while he waited Uncle Sam watched. Agents and news gatherers were placed all round the borders of the coveted possessions. Wilkes explored Oregon and, uninvited, with a military organization made a "friendly" tour into the Mexican province of California. White was sent into Oregon as Indian agent and reporter. Ap Jones cruised up and down the California coast. Through a false rumor he heard that the United States and Mexico were at war. At last something had turned up. So he sailed into the harbor of Monterey, bravely captured the helpless village, and then apologetically backed out when he found he had been misinformed, and had shamefully violated international peace. Larkin, consul at Monterey, was instructed to keep an eye open to events, and to build up an American party in California. Other agents were performing the same service in New Mexico. Fremont, uninvited and unwelcomed by Mexico, led two military expeditions into California, a flagrant trespasser, to see what he could see and be on hand when something turned up.

### *The Covered Wagon*

While Uncle Sam was watchfully waiting the American settler was guiding the hand of destiny in the far west as he had done in Texas. Joint occupation of Oregon had been maintained since 1818. But for two decades thereafter the British fur-traders had remained in actual control. Not the stars and stripes but the Union Jack was in evidence there. The brigades of McKenzie, McDonald and Ogden trapped the Columbia and the Snake rivers. Ogden crossed the divide into the Basin, and gave his name to the second city of Utah. American trappers found the Indians under British control and Dr. McLoughlin an immovable obstacle in the lower Columbia. All the way from Fort Hall in southern Idaho to Fort Vancouver (opposite Portland) American travellers were in effect guests of England's great trading Company the men of Hudson Bay Company. Thus supported by actualities, the British diplomats felt secure in their stubbornness.

But the turning of the road was near at hand. American missionaries entered the Oregon country and sowed the seeds of a colony on the Columbia. A few American fur traders, like Wyeth's men and Ewing Young, became settlers under the shadow of Dr. McLoughlin's post. Others married Spanish señoritas and great landed estates in sunny California. Hall J. Kelley, the queer Boston school-master, vigorously boosted Oregon, and urged the American cause there. Dr. John Marsh just as vig-



orously boosted California, and Robidoux held it up to shivering Missourians as a delectable and longed-for land where the ague was unknown.

### *John Bidwell Tells His Story*

Amongst the most effective of these California boosters appears the French trapper Robidoux. He was in the little town of Weston, Platte County, Missouri, when feelings there were tense. Letters had come from John Marsh of Mt. Diablo fame and others, which had fanned the emigrating spirit of the community to a flame, and the people eagerly plied Robidoux with questions. He had been to California and returned to their very midst! He was by all odds the best man to give them the information they sought. A meeting of the people of the town was called, and Robidoux agreed to attend and answer questions. California, he declared, was "a perfect paradise, a perpetual spring." When questioned regarding the danger from chills and fever, a danger from which these people particularly desired to be free, he said: "There never was but one man in California who had the ague. He was from Missouri and carried the disease in his system. It was such a curiosity to see a man shake with the chills that the people of Monterey went eighteen miles into the country to watch him shake." And Bidwell confides to his readers: "He was a calm, considerate man, and his stories had all the appearance of truth!"

Congress now became interested. Hard times pinched the middle Western farmer. Manifest destiny urged him toward Hall Kelly's paradise and to agueless California. The covered wagon began to move simultaneously over the Oregon Trail and through the Sierras to California. A short caravan went in to Oregon 1841 and a larger one each succeeding year. They carried a thousand persons in 1843, fifteen hundred in 1845. By that time the Americans there had set up a government for themselves.

Bidwell led a colony of settlers to California in 1841. Beginning with 1843 parties of emigrants went thither annually. By 1846 some fifteen caravans had entered the province, and Fremont had returned on his second self-invited "visit," waiting for something to turn up. It turned up in the form of the Bear Flag Revolt.

### *Uncle Sam Aggressive*

It was now Uncle Sam's turn to be confident and aggressive. The covered wagon had made destiny more clearly manifest. Oregon and Texas were coupled in politics. "The reannexation of Texas," "all of Oregon," and "Fifty-four forty or fight," became the pugnacious campaign slogans of 1844. Texas was annexed,

and while war with England trembled on the brink, the covered wagon with ominous sound continued to creak its weary way toward Oregon.

The fate of the Columbia had been sealed by the settler, and the rest was not worth a war to either party. English diplomats listened now, and the disputed area was divided. In reality this meant that the disputed area was yielded to Great Britain, because, notwithstanding the bellicose slogan of "54°40," the fate of the flanks had been practically agreed upon before. Manifest Destiny, guided by the covered wagon, had spread her mantle over the vast region now embraced in Oregon, Washington, Idaho, and western Montana.

### *The Intermountain Gap*

The American frontier of settlement had thus leaped from the Missouri River to Oregon and California. Oregon had become a substantial American community with self-government and the little log schoolhouse—not red, for Oregon had always been somewhat sparing of paint. Northern California was fast becoming an American settlement. But between the Missouri River and the Pacific slope all was a vast wilderness, with only here and there a lonely trading post. Across the vast stretch ran three well-beaten roads. Over the old Spanish Trail caravan leaders and a few settlers made their way from Independence through Santa Fe and the Basin to Southern California. The Oregon Trail was deep cut along the Platte, across the Basin, and down Snake River to the Oregon settlements. From Fort Hall the California Trail turned south across the Basin, and in 1846 the Donner party straightened it by leaving Fort Hall far to the north.

Between Bridger's Fort and the Pacific slope lay the Basin of Great Salt Lake, hard, dry, barren, forbidding. A settlement there was badly needed, but nobody had the nerve to try it, save Miles Goodyear at Ogden. To cross the Basin was the Waterloo of many an emigrant party. For lack of help in this endless waste, the trails were strewn with the bones of cattle and helpless emigrants bound for Oregon and California. What was more, nobody thought of the Basin as a home. As the emigrants saw it, it was the country that God forgot. Oregon and California were the only goals of the travel-worn throng who braved perils of the Basin. To change this situation would require a miracle, and a hardier, more determined, more desperate people than any who had so far appeared in the Far West.

### *The Mormons*

Suddenly a new actor stepped out upon this gigantic stage

and for a quarter of a century occupied its center. It was Brigham Young, at the head of his Latter-day Saints.

The early Mormons were true frontiersmen. As a sect they were born of religious unrest on a restless frontier. They typified all the forces which had driven the American wedge of settlement between Canada and Mexico. They were urged forth by land hunger, by western buoyancy, and by belief in the manifest destiny of American Democracy, just like the Texas pioneers, the Missouri pioneers, the Oregon pioneers, and the California pioneers.

There the parallel ends. Over and above these forces, giving them peculiar vigor and making them tough and dynamic where others even seemed soft and sluggish, they were galvanized by a deep religious fervor, which was driven to a white heat by persecution. Made effective by superb leadership, they were given weight by a torrent of European homeseekers in America, which at this very moment was near the pinnacle of its fame as a land of plenty and a refuge of the oppressed.

Wherever the Mormons went they prospered. In Ohio and Missouri they were thrifty. In Nauvoo their prosperity became a matter of Gentile suspicion and vengeful envy. In England their missionaries not only won converts by thousands, but coaxed forth wealth for successful colony building. These missionaries were not alone impassioned preachers of a new faith; they were also immigration agents, spreading the praise of plenty in a new Zion.

### *A New Zion. Where?*

Intolerance and land hunger had driven the Mormons to the Ohio and then to the Missouri. Accentuated intolerance hurled them back eastward to Illinois, where they built a new Zion at Nauvoo. Lawless and wicked intolerance turned their thoughts to the Far West, toward which the frontier tide had now begun to flow.

When they decided to leave Nauvoo their plans were not clear. As is always the case with human projects, and probably with plans divine, they were clarified by the force of circumstances. When driven from Missouri to Nauvoo there had been no hint of going into a foreign territory. The great forces had not yet focussed on the Far West.

Missouri had been chosen for the New Jerusalem. When it failed Nauvoo was destined for that honor. Driven in turn from Nauvoo, the Saints turned to the region beyond the Rockies. The new asylum must be in the West, for the West was the land of hope. It must be beyond the frontier of Gentile settlement, to avoid conflict and persecution. It must be on the frontier of

free land, where the faithful might gather, for the Mormon program looked to a great wave of colonization from Europe, effected through a still more vigorous missionary campaign. The Mormons must at all hazards be free from persecution; they must avoid conflict; and they must have elbow room.

Joseph Smith shared with other westerners ambitious ideas of manifest destiny—destiny for the United States and destiny for the Saints. He ran for the presidency of the United States, and his platform was in full keeping with exuberant frontier spirit. In it with true western confidence he asserted the claims of the United States to all of Oregon, and with generous philanthropy he invited Mexico, the Republic of Texas, and Canada to join the American Union and share the blessings of democracy.

Persecution increased, and in 1842 Smith prophesied that the Saints would be driven beyond the Rocky Mountains. Just before his death he proposed moving them bodily to California and Oregon. He would both find a place for a new Zion and assist manifest destiny. Himself a general, he was now in a military mood, so he asked Congress for authority to raise 100,000 troops to protect the Mormons in the wilderness, free Texas from Mexico, protect Oregon against England's claims, and people the Far West for the glory of God and the exaltation of the United States.

### *Brigham Young*

Smith was murdered, and Brigham Young was left to carry on. Joseph Smith was a seer, a prophet, and the founder of a new faith. Brigham Young was a devout believer, but more especially he was a lion-hearted man of iron will, an organizer, and the founder of a commonwealth. Few if any other examples in Anglo-American history can be found of a man who so thoroughly dominated a great colonization movement as Brigham Young dominated the founding of Utah. Outstanding in the list of Anglo-American colony builders are the names of Calvert, Penn, Oglethorpe, Stephen F. Austin, and Brigham Young. (Applause). Calvert founded Maryland on the principle of religious toleration; Penn established his thrifty, peace-loving colony of Pennsylvania; Oglethorpe made a home for English paupers in order to build the buffer colony of Georgia across the Spanish front; Austin founded the Republic of Texas and won a "contest of civilizations"; but it is doubtful if any of these men so completely moulded his people and their institutions as Brigham Young moulded the Mormons, and certainly none of them had a harder struggle with nature and with neighbors.

Plans for emigration continued. Persecution increased and some asylum must be found, but the exact location was still



undetermined. Texas, Salt Lake, Oregon, California, and Vancouver Island were all discussed. California and Oregon were the places most favored, but opposition threatened there. Gentile Americans bound for San Francisco warned the Mormons not to follow, and suggested that they might settle on the deserts near the mouth of the Colorado River. This would do for such as they.

### *The California Chestnut*

In the popular desire to get rid of the objectionable sect, and in keeping with the official policy of "watchful waiting" for California to drop from the Mexican tree, various advisers appealed to Mormon cupidity, or Mormon ambition to rule. One proposed a Mormon reservation (like an Indian reservation, perhaps) set apart by Congress in the West, where they would be safe from molestation. Governor Ford of Illinois suggested to Young that the Mormons themselves might seize California from Mexico. "Would it not be a pretty operation for your people to go out there, take possession of and conquer a portion of the vacant country and establish an independent government of your own, subject only to the laws of nations." It had been thought that the Republic of Texas might pluck the California chestnut for Uncle Sam. Now it was thought, perhaps, the Mormons might perform this much desired service.

This proposal may have appealed for a moment to Young's ambition. But nobody who knew him ever accused Brigham of being a fool. Instead of "falling" for such a scheme, he turned to Polk for help in the exodus, which was now at hand. To Elder Little in the East he wrote early in 1846: "If our government should offer facilities for emigrating to the western coast, embrace those facilities if possible. As a wise and faithful man, take every honorable advantage of the times you can. Be thou a savior and deliverer of the people."

Little got an audience with Polk and presented his petition. Twelve or fifteen thousand Mormons, he said, were leaving Nauvoo for California. Fifty thousand were coming from the British Isles, "all determined to gather to this land." Still others from the states would follow. Many were too poor to pay their own way, and would gladly enlist in some kind of service for Uncle Sam. "We are true hearted Americans; true to our native country, true to its laws, true to its glorious institutions; and we have a desire to go under the outstretched wings of the American Eagle." This was the spirit in which the Mormons left the homes from which they had been driven by persecution.

### *The Exodus*

The great exodus now began. It fell into two distinct stages.

The first was the terrible winter march across Iowa (1845-1846). The second was from Winter Quarters, near Council Bluffs on the Missouri, to Great Salt Lake a year later. The Mormons migration was in general like other westward movements, but in some essential respects it was unique. It was more compact. It was the movement of a multitude swayed by a powerful religious impulse. Its success depended on the amazing fortitude of the pioneers and the superior fitness of their leaders. Both emigrants and officers had been schooled in the American frontier, and the leaders were unusually capable. Few persons were better equipped to direct such a migration than the Twelve Apostles, with the indomitable and level-headed Brigham Young at the fore.

Every Mormon is familiar with the oft-told and thrilling story of those pioneer founders of an American commonwealth in the forbidding Inter-Mountain Basin, and the details need not be repeated here. The winter (1845-1846) was spent in bustling preparation. Nauvoo that season was a veritable beehive of industry and hands were given speed by terrorism. In February the vanguard crossed the Mississippi to the rendezvous at Sugar Creek. By spring 12,000 wagons were ready, a train which, placed tongue to tailboard, would have made a continuous caravan fully five miles long. On March 1 the vanguard of the Camp of Israel—nearly four hundred wagons and 2,000 persons began to move. Like the Santa Fe traders, the Oregonians and the Californians who had gone before them, and like their own earlier Camp of Israel, they were given a military organization, with Brigham Young at the head and with hundreds, fifties, and tens, properly officered.

The journey across Iowa should have been easy. The country traversed was level prairie, and part of the way was sparsely settled by friendly people, who traded provisions and gave employment. But in spite of precautions the equipment of many was inadequate. When the march began it was bitterly cold; and when the spring thaws came the prairies became bogs and wallows. The route was off the beaten track of travel to the West, and for the last half of the journey the Mormons opened a trail across a trackless wilderness through the land of the Pottawattomies, themselves like the Mormons, exiles from Illinois.

On the way two camps were made midway between the Mississippi and the Missouri. At Garden Grove the advance party stopped, built houses, and planted crops. Leaving them for later comers to harvest, they moved to Mount Pisgah and repeated the operations there. "The co-operative tendencies of the Mormons never appeared to a more splendid advantage," writes Dr. Neff. "These places became permanent settlements along the way, the first places of permanent habitation in the western half of Iowa." That winter no less than twelve or fifteen thousand

Mormons crossed the sloughs of water soaked Iowa. It was indeed the moving Camp of Israel. They had 3000 wagons, thirty thousand men, and horses and other equipment in proportion. The terrible hardships of the journey and the merciless devastations of diseases are sufficiently indicated by the somber fact that 400 Mormons were left buried in a single cemetery at Mt. Pisgah.

### *Sam Brannan's Company*

While the Camp of Zion was struggling through the sodden prairies Elder Sam Brannan sailed with his company around the Horn for San Francisco. Just when Young left Nauvoo, the ship *Brooklyn* sailed from New York, carrying on board a colony of two hundred and thirty-eight Mormons, flour mills, a printing press, school books, and agricultural equipment. On the last day of July they arrived at San Francisco, shortly after Zion's camp reached Council Bluffs. For a time now little San Francisco was almost a Mormon town. Some went to Marin County to work in the lumber camps. Twenty went inland to the San Joaquin Valley to prepare for the coming of Zion's camp, which they hoped would locate there. Thus was founded the town of New Hope at the forks of the Stanislaus and the San Joaquin rivers, to be abandoned a year later. In April (1847) Brannan in a hard journey crossed the Sierras to meet Zion's camp to urge them to go on to California.

### *In the Service of Uncle Sam*

The Mormon exodus from Nauvoo took place at the psychological moment in the crystallization of the forces which manifest destiny was marshaling for the winning of the Far West. Politicians had effected the annexation of Texas. The Oregon Trail had become a continuous cloud of dust raised by the covered wagons. Polk had become pugnacious and was on the verge of war with England over Oregon, to defend which Young offered his services. Americans in northern California were just about to imitate Texas and form the Bear Flag Republic. All at once things changed. England and the United States concluded this territory was not worth a war and settled the question by compromise. All of the disputed area south of 49 fell in full ownership to the young American republic.

But Mars was busy on another quarter. Just when Elder Little appealed to Polk for help in the Mormon exodus, news reached Washington of the outbreak of the war with Mexico. Little's arrival was most timely. Polk wanted California and he intended to have it. The Mormons had offered their services, and Polk accepted them. His first thought was to have Little

raise from Zion's Camp "one thousand picked men, to make a dash into California and take possession of it in the name of the United States." Another thousand Mormons from the East would be sent around the Horn. This would have been indeed a Mormon scoop. It was finally arranged to raise four or five hundred men from Zion's Camp and attach them to Kearney's army.

Polk's diary tells us his motives in the case. The Mormon services were welcome, but there were other considerations. The Mormons were in an irritable mood, and charges of disloyalty had been made against them. Polk wished them well, and desired to conciliate them. But he feared to send them into California alone, or even as the major part of an army, for Americans in northern California were already alarmed at the news of the coming Saints, and "the alarm would increase if the first organized troops that entered the country were Mormons." Hence he attached a minor Mormon force to Kearney's army. Polk wished to use the Saints, assist them on their way, and at the same time avoid trouble in California between them and their American enemies there.

### *The Mormon Battalion*

At Zion's Camp affairs took on a new complexion. Smith and Young had asked the government for help and offered to fight for Oregon. By a turn in the wheel of fortune the Mormons were now given a chance to help win California. On June 26 Captain Allen arrived at Mt. Pisgah with the exciting news. There was momentary distrust. Perhaps it was a plot to destroy the Mormons. But Young did not hesitate. "A central mass meeting for the council, some harangues at the remotely scattered camps, an American flag brought out from the storehouse of things rescued, and hoisted to the top of a tree mast, and in three days the force was reported, mustered, and ready to march."

The call for service entailed hardships on Zion's Camp. The men were needed with their families on the march. But it was a favor to the Mormons as well as a hardship. Five hundred men were taken to their proposed destination at government expense, paid salaries which helped their families, and given a chance to prove their loyalty, which had been questioned. Young understood and acknowledged the favor when he told his Saints, "The President of the United States has now stretched out his hand to help us, and thank God and him too. It is good for us to go and I know you will go." In later years when again embittered, Young and others forgot the facts, and preferred to think the call for the Battalion a plan to destroy the Mormons if they did not enlist.

On July 20 the march of the Battalion began. Parting tears



were hidden by the forced merriment of a rollicking farewell ball. Captain Allen died on the way and at Santa Fe Col. St. George Cooke took command. There one-third of the Mormons fell out, women, children, and unserviceable soldiers being sent back to Pueblo to rejoin Zion's Camp. The hardships of that long heroic march need not be described here. They are typified by the single illustration that supplies were so short that once the men were reduced to eating the very wool from the sheepskins under their pack saddles.

When they arrived at San Diego, Cooke congratulated his men in these words:

"History may be searched in vain for an equal march of infantry. Nine-tenths of it has been through a wilderness where nothing but savages and wild beasts are found, or deserts where, from want of water, there is no living creature. There, with almost hopeless labor, we have dug deep wells, which the future traveller will enjoy. Without a guide who has traversed them, we have ventured into trackless prairies where water was not found for several marches. With crow-bar and pick and axe in hand, we have worked our way over mountains which seemed to defy aught save the wild goat, and hewed a passage through a chasm of living rock more narrow than our wagons. 'To bring these first wagons to the Pacific, we have preserved the strength of our mules by herding them over large tracts, which you have laboriously guarded without loss. 'The garrisons of four presidios of Sonora concentrated within the walls of Tucson, gave us no pause. We drove them out with their artillery, but our intercourse with the citizens was unmarked by a single act of injustice. Thus, marching half naked and half fed, we have discovered and made a road of great value to our country."

Kearney in praising the Battalion said, "Bonaparte crossed the Alps, but you have crossed a continent." A Mormon writer compares the march with the Retreat of the Ten Thousand, and concludes that "the march of the Battalion stands as a world's record for march of infantry."

After three years of service had expired the Mormon Battalion was mustered out. Part of them re-enlisted at San Diego, and the rest started east from Sutter's Fort for the Basin. In the Sierras they met Brannan going west after his meeting with Brigham Young at Green River. Influenced by Brannan's drab picture of the Basin and by advice from Young, half of the party returned to California to work during the winter, a delay which enabled them to take part in Marshall's world stirring discovery of gold. The rest reached Salt Lake in October, 1847. After eight months' service the re-enlisted men went to the Basin by way of Cajon Pass, arriving in June, 1848. The others, from Fort Sutter, arrived in September, 1848.

Summarizing, Creer writes that the Battalion assisted in the conquest of the West, opened a road across New Mexico and Arizona, pioneered a wagon road through Cajon Pass, advanced the Gadsden Purchase by fixing attention on the need of a right

of way, aided in the discovery of gold in California, gave the Mormons much needed funds, vindicated their loyalty, and, for the time being, allayed the bitter prejudice against the Saints.

### *Winter Quarters*

The Saints were now in an improved position. They were on national domain, under protection of the Federal government, and free from State jurisdiction under which they had suffered all their woes.

In their wanderings the Mormons firmly believed they were under divine inspiration. They continued to learn all they could about the Far West, but kept an open mind for Heavenly guidance to their New Zion. At Winter Quarters, on the Missouri, Young met and talked with Father De Smet the giant-framed Belgian Missionary of the Rockies, who told him more about Great Salt Lake Basin. Then, too, Young questioned bearded old-time trappers, who knew the Far West like an open book.

Gradually the choice centered on the Basin, with California as an alternate if the Basin would not raise crops. Texas was now eliminated. It was expected that Brannan's Company would settle about San Francisco Bay, and that many English immigrants would go to Vancouver Island as British subjects. But for the main seat of the Saints the forbidding desert of the Basin best fitted Young's grim purpose. There, Brigham wrote Polk, "*a good living will require hard labor, and consequently (the land) will be coveted by no other people, while it is surrounded by so unpopulous but fertile country.*" In the Basin, of all places, the Mormons would be unmolested and would have elbow room in which to expand.

### *The Pioneer Company*

In midwinter it was planned to send a pioneer company to the east foot of the Rockies, near South Pass, to plant crops for the main camp, for it would be easier to raise grain than to cut it. But plans were changed as Jehovah led.

On that historic seventh of April the Pioneer Company of imperishable fame set forth—those one hundred and forty-three picked men, those three women and those two children—the vanguard of a commonwealth. To sons of the West every detail of their epoch marking journey is precious. Their special fame is that of home builders, not pathfinders. Compared with the march of the Mormon Battalion their journey was a summer picnic. Thousands of emigrants had preceded them over the Oregon and California trails, and were now thronging the way. But the Pioneer Company also did some trail breaking. For a long distance the Oregon Trail was far to the south of Platte River,

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 which the Mormons followed, and all the way it was on the south side. Not wishing to fall in with Gentiles, Young tried a new or little used road on the north bank which become known as the Old Mormon Trail, and over which the Union Pacific Railroad now runs.

At Fort Laramie, half way, they were joined by Mormons from Pueblo. As they journeyed west they met and talked with Pegleg Smith, Jim Bridger, and other picturesque mountaineers less known to fame. At Green River they were joined by another Mormon party from Pueblo, and met Sam Brannan hurrying east from San Francisco with two companions. Truly, from the ends of the earth the Saints were gathering. Brannan urged Young to continue across the Sierras to California, but the President was adamant, California was too soft for his purposes. He did not know the exact spot where he would rest; that could be left to the Lord; but on the Basin he had fixed, for there in that barren land and only there the Saints could be alone.

### *This is the Place*

Beyond Fort Bridger there was choice of trails. The main road to Oregon veered northwest to Fort Hall, but Brigham was headed for Great Salt Lake, and desired a short cut. One such had been opened the previous year by Hastings and the ill-fated Donner party, whose gruesome, whitening bones Brannan had just seen as he crossed the Sierras. So, following the Donner lead, the Pioneer Company turned southwest from Bear River Valley, over the mountains into Echo Canyon, down Weber Valley to the Narrows, and then over the mountains again forty miles to the Dead Sea.

For the final word Moses had waited for inspiration. It came when from the heights he looked down into the majestic valley which at sight he knew was the Promised Land. "*This is the place,*" are his legendary words. (Applause.)

Says a recent biographer:

"The scene which lay before Brigham Young's heavy, tired eyes was of a quality to inspire visions, for it is one of the most impressive sights on the American continent. As Sir Richard Burton said of this view, '*Switzerland and Italy lay side by side.*' Beneath was a great plain, stretching almost as far as the eye could see, surrounded on all sides by a spacious semicircle of sunburned, snow-capped mountains. In the far distance was a hazy expanse of salt water, glistening an invitation in the sunlight. The air was soft, clear, and had a faint, sweet, virgin odor. The plain was studded with low, brown and red, bare hills; a grey desert, with alkaline sinks extended in one direction, and stretches of burning red sandstone wandered off into another place. To his left were green trees hiding themselves in the canyons, as if fearful to come out into such a waste land. Azure, purple, and silver of sky and mountains overhung the

gleaming turquoise of the lake. And there was not a building, not a sign of man, to break the fearful charm of virgin solitude.

"It was impossible that catching a glimpse of this sight from the plateau which overlooked, the Mormons should regard it as anything but the Promised Land. After this dreary journey of one hundred and two days from the Missouri River, crossing prairies, climbing mountains, fording troublesome, treacherous, depressingly dirty rivers, this was a promise of paradise, and it occurred to them that none but God had fulfilled it."

Perhaps Orson F. Whitney's pen picture of the valley represents it as it appeared to the pioneers who had to make a living there.

"It was no garden of Hesperides upon which the Pioneers gazed that memorable July morning. Aside from its scenic splendor, which was indeed glorious, magnificent, there was little to invite and much to repel in the prospect presented to their view. A broad and barren plain, hemmed in by mountains, blistering in the burning rays of a midsummer sun. No waving fields, no swaying forests, no verdant meadows, to rest and refresh the weary eye, but on all sides, a seemingly interminable waste of sagebrush, bespangled with sunflowers, the paradise of the lizard, the cricket and the rattlesnake. Less than half way across the baked and burning valley, dividing it in twain, as if the vast bowl, in the intense heat of the Master Potter's fires, in process of formation had cracked asunder—a narrow river, turbid and shallow, from south to north, in many a serpentine curve, sweeps on its sinuous way. Beyond, a broad lake, the river's goal, dotted with mountain islands, its briny waters shimmering in the sunlight, like a silver shield.

"From mountains snowcapped, seamed and craggy, lifting their kingly heads to be crowned by the golden sun, flow limpid, laughing streams, cold and crystal clear, leaping, dashing, foaming, flashing from rock to glen, from peak to plain. But the fresh canyon streams are far and few; and the arid waste they water, glistening with beds of salt and soda, and pools of deadly alkali, scarcely allows them to reach the river, but midway, well nigh swallows and absorbs them in its thirsty sands. Above the line of gray and gold, of sage and sunflower the sloping hillsides and precipitous steeps, clothed with purple and dark green patches. These, the oak-brush, the squawberry and other scant growths, with here and there a tree, casting its lone shadow on hill or in valley; a wiregrass swamp, a few acres of withered bunch grass, and the lazily waving willows, and wild rose-bushes fringing the distant streams, the only green things visible.

"Silence and desolation reign. A silence unbroken, save by the cricket's ceaseless chirp, the roar of the mountain torrent, or the whir and twitter of a passing bird. A desolation of centuries, where earth seems heaven-forsaken, where hermit nature, watching, waiting, weeps, and worships God amid eternal solitudes."

### *The Keystone Colony Begun*

The arrival in the valley was but a prelude to home building. Pratt and Snow, at the head of the vanguard, forthwith set their men to clearing and plowing. Four hours after camp had been pitched they had begun the work of irrigation, that most vital of all enterprises in the founding of the desert colony. Before night of the first day planting was begun, and within ten days thirty-



five acres had been broken and planted, and crops were coming up. The permanence of the colony was assured.

In quick succession the valley was explored, the Temple site chosen, the capital city laid out, timber cut in the canyons, and a fort and log houses built. Parties were sent to Fort Hall and California to buy supplies. Goodyear's ranch was purchased and Ogden begun. Close behind the Pioneer Company other bands arrived. In September the main body from Winter Quarters began to pour in and by the end of the year there were nearly seventeen hundred Mormon settlers in the valley. The colony had been founded. The intermountain gap had been occupied. The Keystone State of the Great West was born.

### *The Struggle for Government in the West*

The Mormons had given a remarkable example of pioneering and frontier home building. They now proved true to their frontier character in matters of government. It is characteristic of early frontier American communities that they were **tenacious** of self-government; and in want of governance they showed surprising capacity to provide government for themselves. In this particular the Mormons, while making their own peculiar contributions, were typical of the entire far west.

### *Oregon*

In 1841 the covered wagon began to wend its way to the Oregon country. When the settlers arrived there they found no organized government except the patriarchal rule of Dr. John McLoughlin, the White-Haired Chief. This was unsatisfactory. McLoughlin represented a foreign country and there was little or no civil authority. Among the American settlers many matters arose calling for civil government. Ewing Young died intestate, and there was no way to dispose of his property. Wolves and wild-cats killed the farmers' calves. Thereupon the settlers in the Willamette valley, in true American style, called meetings, and in spite of McLoughlin's opposition formed a government for themselves. This was in 1843, three years before England withdrew north of 49. One of the provisions made by the settlers was the prohibition of slavery.

After the treaty with England Oregon asked Congress for a territorial government. A long debate was held over Oregon's right to abolish slavery, and as to whether Congress should give her a territorial government with slavery or without slavery. It was a contest of the sections. After much hot air called oratory had been emitted, Congress finally voted to give Oregon a territorial government and to prohibit slavery. But this was just what the settlers had already done. The Oregon pioneers had

established a government and Congress now said "You may!" They had abolished slavery, and Congress now said "You may!" It was simply a vindication of the right of self-government. Congress merely approved what the westerners had done for themselves.

### *New Mexico*

Similar things happened in all the region conquered from Mexico during the Mexican War. In New Mexico, Kearney set up a civil government but Congress disapproved and restored military rule. The people resented this as an arbitrary act and begged Congress for a civil government. Congress did nothing but talk and the New Mexicans proceeded to help themselves. Calling a convention (April 23, 1850) they framed a constitution, elected their own governor, set up a state government, and elected Congressmen and United States Senators, while the military governor protested in vain. When recognition as a state seemed doubtful, the New Mexicans expressed a willingness to become a territory.

### *The State of Deseret*

In the interim the Mormons entered the Basin and there they proved themselves true to American type. These first commers were largely Americans who had lived on the frontier. They not only wanted to be alone, and free to worship as they pleased, but they were passionately devoted to self-government. They had already exercised self-governmnt to a remarkable extent. In Nauvoo their charter had given them an unusual degree of independence, and there they had put in force their church organization, their "theo-democracy."

While on their way to the west it was rumored that Governor Boggs, their Missouri persecutor, might be put over them. In protest (at Winter Quarters, August 9, 1846), they resolved in an address to Polk "*that should we locate within the territory of the United States, as we anticipate, we would esteem a territorial government of our own,*" and while they appreciated the constitution of the United States "*as the most precious among nations,*" they refused to have Boggs for governor. "*We should be glad to raise the American flag; we live the constitution of our country, but we are opposed to motocracy, and we shall not live under such oppression as we have done.*" They declared, moreover, "*that as soon as we are settled in the Great Basin we design to petition for a territorial government, bounded on the north by British and on the south by Mexican domains, and east and west by the summits of the Rocky and Cascade ranges.*" Here was ambition without limit. These modest boundaries would have given us a Mormon state including not only the present Utah,

but all of Idaho, all of Nevada and all of Arizona, besides generous slices of Washington, Montana, Wyoming, and California. Whatever we may say about the Saints, we must all agree that there was nothing small about them.

In the Basin they perfected their Church organization and continued it in force. In this "theo-democracy" there was a fusion of church and state even more complete than in the theocracy of the Puritans of early New England whom the Mormons so much resembled. This was made possible because there were no Gentiles to object.

But a change was soon necessary. Indian difficulties arose; and men entered the country; and the California gold rush brought in a stream of Gentiles. The Basin was now American territory, but Congress failed to provide any form of government, whereas the Mormons were ambitious to become a state within the Union. So the Saints did just as the Oregonians had done, and just as westerners habitually had done—they proceeded to create a state government for themselves.

Thus was born the historical state of Deseret. The Mormons did their work in record time. A convention was called on March 1; on March 4 it met, four days later a constitution was reported by the committee and two days afterward it was adopted. The government was to be temporary till Congress should act. The boundaries, while ample, were somewhat less ambitious than those proposed at Winter Quarters. The most notable feature here was the inclusion of Southern California, with San Diego and a liberal stretch of sea coast, designed to give Deseret an outlet to the Pacific and an inlet for immigrants without crossing Gentile territory.

In form the constitution was much like that of any other state in the Union, and was borrowed from the state constitution known to the framers. Woman's suffrage, which was recognized in the "theo-democracy," was not provided for in the State Constitution. On March 12, eight days after the committee met, state officers were elected. We fear the sober Mormons had broken the speed limit. Brigham Young was of course governor. In short order the legislature met, created a State University, regulated water rights and relations with Indians, created countries, chartered cities, and incorporated the Church of Jesus Christ of Latter-day Saints.

The creation of the State of Deseret had in reality effected little change. Most of the people were Mormons. Church and state were in fact united much as before. Church leaders were elected to the civil offices. In external form the government was temporal, but in fact, civil and ecclesiastical authorities were closely blended. The supreme powers in both church and state were

lodged in the same hands, and in view of the dominating force of religion in the community, actual government was more that of church than of state.

The erection of the State of Deseret was cited by opponents as evidence of disloyalty and a desire to leave the Union, but nothing could be more absurd. It was rather a desire to get into the Union instead of being ignored as had been the case hitherto, or instead of being made a territory and subject to federal officials. As well make the same charge against New Mexico and California, both of which followed Mormon example and did precisely the same thing. Deseret was simply true to western type.

### *Deseret Before Congress*

Dr. Bernhisel was sent to Washington to ask for recognition of the State of Deseret or a territory if Congress preferred, and Babbitt was sent as delegate to Congress. Fearful that statehood would fail, 2270 citizens of Deseret petitioned Congress for a territorial government. Enemies opposed the admission of Deseret with counter memorials. Schismatics charged the western Saints with disloyalty, and others accused Young of a desire to found a monarchy. Babbitt was refused admission as a delegate on technical grounds, by a vote not based on considerations of either slavery or religion.

### *A Hybrid State Proposed*

President Taylor favored statehood for New Mexico and California, as a means of settling the slavery question, for thereby the people could settle the question themselves. On the other hand, he opposed separate statehood for Deseret, but favored restoring the region to California of which it had been a part under Mexico. California, like Deseret and New Mexico, had formed a state government and its constitution prohibited slavery. To promote his plans Taylor now sent John Wilson to Deseret. The Mormon leaders agreed, as the last chance for statehood, and sent Elder Lyman with Wilson to California to try out the plan. Deseret was to be added to California for a year and then separated from it.

When they arrived in California the first legislature was in session at San Jose, where they met a cold reception. Governor Burnett was hostile to the plan they brought. The boundaries of Deseret were declared preposterous, because they took in southern California. The plan of joining Deseret and California was pronounced impracticable, because it would unite in one government settlements a thousand miles apart—as well try to combine Maine and Texas. California had already applied for admission, and the new plan would cause a delay of two years for her. Taking



its cue from Governor Burnett, the California legislature refused even to consider the plan for a temporarily hybrid state.

### *The Compromise of 1850*

Meanwhile Congress was in the throes of a struggle over slavery that was precipitated by the Mexican Cession. For three decades the jealousy of the sections had been appeased by balance and compromise. But the effect of all this was upset by the acquisition of New Mexico, California, and the Basin. What was to be done with the vast new domain in order that the interests of the two creations might be preserved?

For two long years the nation's leaders debated and proposed while the West waited. Should slavery be excluded by act of Congress, or should it be established by act of Congress? Should the Missouri Compromise Line be extended to the Pacific, or should the whole matter be left to "squatter sovereignty?" Congress was in a deadlock, and the very nation thought to be in danger. Robert Toombs, of Georgia, declared on the floor of Congress, "*I do not hesitate to avow \* \* \* in the presence of the living God that if you seek to drive us from California \* \* \* I am for disunion.*" And while the nation was thus locked in mortal combat the West was helping itself.

At last the deadlock in Congress was broken. Clay, the "great Pacificator" brought forth another compromise. Webster, the leader of the North, in one of the greatest efforts of his remarkable career, took his stand beside Clay, and the compromise was effected. California was admitted as a free state; New Mexico and Utah were made territories with permission to do as they pleased regarding slavery. The boundary disputes between Deseret, New Mexico, and California were arbitrarily settled by Congress. (This, I may say, is a western view of the great compromise of 1850.)

What, then, did it all mean? What had Congress in reality done for the West? Very little in fact. In the main, Congress had merely approved what the westerners had done for themselves. Oregon had set up a government, and Congress had said "You may!" Oregon had prohibited slavery, and Congress had said "You may!" California had set up a state government, and Congress had said "You may!" New Mexico had prohibited slavery, and Congress said "You may!" Deseret had not passed upon slavery, but Congress said: "You may do as you please." Oregon had demanded territorial government and got it. California had demanded state government and got it. Utah and New Mexico had asked for statehood, or territorial government, and got the latter.

After all, that great Compromise, which has always been sup-

posed to have settled the slavery question in the West and thus saved the nation did little but approve what the westerners had done themselves. The westerners at every point went ahead of dilatory Congress, set up their own governments, and disposed of the slavery question—in the case of Deseret by silence. The most that Congress did by the Compromise was to settle the boundary disputes, between the admirably ambitious young western communities. Years of oratory had been emitted in Congress. Volumes of debates were compiled and printed in the Congressional records. Webster gained immortal fame in his speech on the seventh of March. Clay, Calhoun, Seward, Toombs, and others added to their fame as statesmen. Historians have subsequently written tomes about the great struggle and the way those statesmen settled the question of slavery in the West. But in reality it was mostly talk. When they got through they merely approved what the westerners had done for themselves. So far as settling the slavery question in the West is concerned, all the oratory and all the debates might have been spared, and the slavery question in the West would have been settled just the same.

To Utah, however, it was a momentous matter that she was given the status of a territory instead of a state. As a state she would have had control of her domestic institutions, and would have been freed from a long line of scalawag federal officials who were a part of the cause of her troubles for several decades. (Pause:)

I told you the brother should have included in his prayer a call for patience; but I have been preparing for fifty years for this address—I hope it will not take me fifty years to get through. I believe you agree with the Yale University President that few souls are saved after the first forty minutes. I am sure I have gone far beyond the point where diminishing returns set in.

### *Statehood Withheld for Utah*

To the Mormons the next forty years were a period of continuous struggle for the full right of self-government. Our political system was founded on the fundamental principle of the equality of new communities in the West with the original states in the East. When the national domain was created it was with the express understanding that out of the West new states would be carved and given full standing with the old states as soon as they should acquire sufficient population. When subsequent additions were made to the National Domain the same principle was observed. But in the case of Utah, it was grudgingly withheld from the Mormons. Utah had the requisite population, wealth, and stability, and had given ample evidence of the people's ability to manage their own affairs. Too much, indeed, to please their

enemies. Yet full self government was withheld from them. But in the long, unrelenting struggle for this right the Mormons added a unique and a significant chapter to the history of self government, in the Great West.

### *Irrigation*

While they struggled for self government, the Mormons gave to the world a magnificent example of thrift, industry, and ability to conquer a desert. The California gold rush tempted them to run away, but most of them held on. Young believed in thrift and industry as the best means for the salvation of the souls of his people. He founded his Zion on an agricultural basis.

Agriculture depended on irrigation, and irrigation was one of the signal contributions of the Mormons to the upbuilding of the Great West. Without it, starvation was as certain as death in old age. So the Mormons built reservoirs in the mountains, ran ditches and great canals across the valleys, and poured the life giving waters of the Wasatch upon the thirsty soil of the sunbaked desert, causing it to bloom like the rose.

### *The Valley An Oasis*

Salt Lake City and its environs became an Oasis in the long stretch of desert and mountains between the Missouri River and the Sierras. Isolated as it was, it became a blessing to the very people who had driven the Mormons from their midst. Oregon's, 49'ers, and later California homeseekers all shared in its bounty. Salt Lake to all of them became a resting place on the long dreary trek, where the weary wayfarer could once more refresh his soul with the sight of green fields; when he could replenish his failing stock of provisions, repair his broken down wagons, and take a new start, with fresh hopes, to his Eldorado farther west.

The stream of Mormons continued to pour into the West. After the first great migration most of the newcomers were immigrants from Europe. Utah was to them not only a new Zion in the West, but a land of opportunity for homeseekers. As they continued to come they sought out new valleys, tapped new fountains in the Wasatch, the Uintahs and the western Sierras, and built new oases to gladden the eye, all over the main floor of the Basin, and all around its periphery, until there were flourishing, industrious, happy, and peace-loving Mormon communities, not only in Utah but in Idaho, in Wyoming, in Nevada, in Arizona, in California's hinterland, and even across the boundary in Mexico.

### *Co-operation and Individualism*

The Mormons gave to the West and to the world a wonderful

example of co-operation, without checking to extinction the principle of individualism. Individualism in property rights and industry were observed to the full, and yet every Mormon was made to feel the solidarity of the community and his responsibility for the welfare and good name of the whole. Thus it was that so many community enterprises flourished on this far distant frontier to the surprise and admiration of the outside world.

Brigham Young had sought the wilderness that his people might be alone. And they did maintain this isolation till many of their characteristics were stamped indelibly on their characters and on their institutions. These will endure as long as the unique qualities of the Scotch Highlander, of the Pennsylvania Dutchman, of the Southern planter, or of the New England puritan.

### *Aids to Surveys and Railroad Building*

But lines of contact became more numerous, and as they multiplied these self sufficient Saints made their contribution to all the new enterprises that made for the upbuilding of the Far West as a whole. Federal Indian agents could not have succeeded without the assistance of Brigham Young. The great federal surveys across the Basin made by Stansbury, Gunnison, Fremont, and the rest, all depended for their success in no small part upon Brigham Young and the Mormon settlements; and the men who conducted them almost without exception, sang the praise of the Saints. And when the building of the iron road across the Basin was carried through Brigham Young not only gave the builders every assistance, and influenced the choice of the route, but himself became contractor for building a great stretch across the Basin, and built it with Mormon labor.

Werner quotes a popular song of the day commemorating the Mormon participation in that great enterprise.

"At the head of Great Echo, the railway's begun,  
The Mormons are cutting and grading like fun;  
They say they'll stick to it until its complete,  
When friends and relations they're hoping to meet.

"Hurrah, hurrah, the railroad's begun,  
Three cheers for the contractor; his name's Brigham Young.  
Hurrah, hurrah, we're honest and true,  
And if we stick to it, it's bound to go through.

"Now there's Mr. Reed, he's a gentleman too,  
He knows very well what the Mormons will do.  
He knows they will earn every cent of their pay,  
And are just the right boys to construct a railway."

### *Captains of Industry*

Forced out of their idyllic agricultural Arcady by outside



contracts and by the march of material progress, Young and the Mormon leaders showed superb ability in the management of larger affairs on a corporation basis. Railroads, irrigation companies, beet sugar factories, mines, land development companies, cattle ranches, and other enterprises were established and conducted throughout the Intermountain West by Mormon initiative, Mormon capital, Mormon business genius, and Mormon labor. Many of these great enterprises throughout this region today are still dominated by Mormon captains of industry.

### *Education*

Young and the founders believed in education. In Nauvoo they had maintained schools and established a University. They maintained schools for their children on the dreary march to the Basin. In the pioneer days every new settlement, as soon as it had planted crops, opened a school—in the open air, in tents, in log houses, in adobes. Worthy of remembrance among Utah's heroes are the pioneer teachers who taught in those little adobe schools. Every city charter provided for schools, and grammar and high schools were soon established.

At the top of the system were placed the colleges and Universities. It is the boast of Utah that the first law of the state of Deseret provided for building roads and bridges, and the second for a state University. That institution, founded in 1850, was the first University west of Missouri. In an appeal to patrons of learning throughout the world the first Chancellor, Orson Spencer, declared that,

"The emigrant outcasts of all nations will find here the cheapest terms.—It is neither arrogant or extravagant to say that this institution is forthwith prepared to teach more living languages classically than any other University on the face of the earth; and as to the matter of dead languages, we leave them mostly to the dead."

The University was opened in 1851. Tuition was eight cents a week. Teachers' salaries were paid in potatoes, cabbage, and lumber. *"Instead of being drawn on the bank they were drawn on wheelbarrows."*

### *Brigham Young the Founder*

At the head and center of all these remarkable doings for more than a quarter of a century was Brigham Young. Of course he had many able lieutenants. I wish I might pay tribute to them. Wherever Brigham led, the Mormons followed. Wherever Brigham directed, the Mormons went. He was the head of their Church, their spiritual guide, their mentor in every day conduct. He led them across Iowa. He directed their march to the Basin. Against other advice he determined the location for the New Zion. He chose the site for the capital and for the temple.

He was generally the titular and always the real head of the secular government. He directed the founding of new colonies, the development of industries. He stamped the life of the community. He established the public school system. He signed the act for the founding of the State University, and shortly before he died, as a special means of carrying on education under the direct influence of Mormon ideals, he endowed and founded two Mormon institutions of higher learning. One was Brigham Young College. The other was this institution whose founding half a century ago we now celebrate. On that eventful day he made all you young people before me and the generations to come his heirs. No wonder you revere his memory.

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Music: "America the Beautiful"—B. Y. U. Chorus.

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### ADDRESS OF PRESIDENT HEBER J. GRANT

I am very pleased that the remarks by Dr. Bolton were not cut short. Indeed, I should have been very glad had he occupied more time.

We rejoice when men who make a study of the history of a people tell the truth about them. It is a source of regret to us when men come and investigate the accomplishments of Brigham Young and others, and then go away and misrepresent, or, to put it in good plain American English, lie about what they find. Therefore, when a highly educated man from one of the great universities of the country comes here and pays tribute to the founder of this institution, so far as I am concerned I could listen for hours to the truth.

I have the opportunity of meeting with this student body quite often, and shall therefore occupy but little of your time now. We have been highly entertained this morning, and have heard the truth from the speaker who has addressed us. I only want to call attention to one thing, and that is: All that Brigham Young accomplished, he himself, upon many occasions, announced that he was simply building upon the foundation laid by Joseph Smith, the prophet of God. Joseph Smith, forty-three days before he died, said to Josiah Quincy, who was at one time mayor of the great city of Boston, that the government of the United States should be compelled, by petition of the people all over the country to purchase the slaves, and thus solve the slave question. Years later, in writing of his interview with Joseph Smith, Josiah Quincy said:

"It is by no means improbable that some future textbook for the use of generations yet unborn will contain a question something like this:

What historical American of the nineteenth century, has exerted the most powerful influence upon the destinies of his countryman? And it is by no means impossible that the answer to that interrogation may be thus written: 'Joseph Smith, the 'Mormon' prophet.' And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is today accepted by hundreds of thousands as a direct emissary from the Most High—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. Fanatic, imposter, charlatan, he may have been; but these hard names furnish no solution to the problem he presents to us.

"Fanatics and imposters are living and dying every day, and their memory is buried with them; but the wonderful influence which this founder of a religion exerted and still exerts throws him into relief before us, not as a rogue to be criminated, but as a phenomenon to be explained. The most vital questions Americans are asking each other today have to do with this man and what he has left us. \* \* \* A generation other than mine must deal with these questions. Burning questions they are, which must give a prominent place in the history of the country to that sturdy self-asserter whom I visited at Nauvoo. Joseph Smith, claiming to be a inspired teacher, faced adversity such as few men have been called to meet, enjoyed a brief season of prosperity such as few men have ever attained, and finally, forty-three days after I saw him, went cheerfully to a martyr's death. When he surrendered his person to Governor Ford, in order to prevent the shedding of blood, the prophet had a presentiment of what was before him. 'I am going like a lamb to the slaughter,' he is reported to have said, 'but I am as calm as a summer's morning. I have a conscience void of offense and shall die innocent.' I have no theory to advance respecting this extraordinary man: I shall simply give the facts of my intercourse with him.

A fine-looking man is what the passer-by would instinctively have murmured upon meeting the remarkable individual who had fashioned the mold which was to shape the feelings of so many thousands of his fellow mortals. But Smith was more than this, and one could not resist the impression that capacity and resource were natural to his stalwart person. I have already mentioned the resemblance he bore to Elisha R. Potter, of Rhode Island, whom I met in Washington in 1826. The likeness was not such as would be recognized in a picture, but rather one that would be felt in a grave emergency. Of all men I have met, these two seemed best endowed with that kingly faculty which directs, as by intrinsic right, the feeble or confused souls who are looking for guidance.

"We then went on to talk of politics. Smith recognized the curse and iniquity of slavery, though he opposed the methods of the abolitionists. His plan was for the nation to pay for the slaves from the sale of the public lands. 'Congress,' he said, 'should be compelled to take this course, by petitions from all parts of the country; but the petitioners must disclaim all alliance with those who would disturb the rights of property recognized by the constitution and which foment insurrection.' It may be worth while to remark that Smith's plan was publicly advocated eleven years later by one who has mixed so much practical shrewdness with his lofty philosophy. In 1855, when men's minds had been moved to their depths on the question of slavery, Ralph Waldo Emerson declared that it should be met in accordance with 'the interest of the south and with the settled conscience of the north. It is not really a great task, a great fight for this country to accomplish, to buy that property of the planter,

as the British nation bought the West Indian slaves.' He further says that the 'United States will be brought to give every inch of their public lands for a purpose like this.' We who can look back upon the terrible cost of the fratricidal war which put an end to slavery, now say that such a solution of the difficulty would have been worthy of a Christian statesman. But if the retired scholar was in advance of his time when he advocated this disposition of the public property in 1855, what shall I say of the political and religious leader, who had committed himself, in print, as well as in conversation, to the same course in 1844? If the atmosphere of men's opinions was stirred by such a proposition when war clouds were discernible in the sky, was it not a statesmanlike word eleven years earlier, when the heavens looked tranquil and beneficent?

"General Smith proceeded to unfold still further his views upon politics. He denounced the Missouri Compromise as an unjustifiable concession for the benefit of slavery. It was Henry Clay's bid for the Presidency. Doctor Goforth might have spared himself the trouble of coming to Nauvoo to electioneer for a duellist who would fire at John Randolph, but was not brave enough to protect the Saints in their rights as American citizens. Clay told his (Smith's) people to go to the wilds of Oregon and set up a government of their own. Oh, yes, the Saints might go into the wilderness and obtain the justice of the Indians, which imbecile, time serving politicians would not give them in the land of freedom and equality. The prophet then talked of the details of government. He thought that the number of members admitted to the lower house of the national legislature should be reduced. A crowd only darkened counsel and impeded business. A member for every half-million of population would be ample. The powers of the president should be increased. He should have authority to put down rebellion in a state, without waiting for the request of any governor; for it might happen that the governor himself would be the leader of the rebels. It is needless to remark how later events showed the executive weakness that Smith pointed out—a weakness which cost thousands of valuable lives and millions of treasure.

"Born in the lowest ranks of poverty, without book-learning and with the homeliest of all human names, he had made himself at the age of thirty-nine a power upon the earth. Of the multitudinous family of Smith, none had so won human hearts and shaped human lives as this Joseph. His influence, whether for good or evil, is potent today, and the end is not yet.

"I have endeavored to give the details of my visit to the 'Mormon' prophet with absolute accuracy. If the reader does not know just what to make of Joseph Smith, I can not help him out of the difficulty. I myself stand helpless before the puzzle".

Now, so far as the Latter-day Saints are concerned, the Gospel of Jesus Christ, which is taught in this institution and in all our Church institutions, is not only faith in God and in Jesus Christ, but faith in our country. We believe and teach—I have been taught from my childhood—that the men who wrote the Constitution of our country were inspired of God. We believe that the God of battles fought on the side of Washington and his associates. When I, as the chairman of the Liberty Loan drives in this state was in California meeting with the chairmen from Arizona, Nevada, Oregon, Washington, and California, doubt was expressed by some as to the triumph of our cause in fighting



with Germany. It looked as though Germany would win. I told them there was no Mormon living that had any fear that we would not triumph. Why? Because we not only believed in our country, but we believed in the inspiration of God to the men who wrote the contents of the Book of Mormon; and among other things in that book, it is stated that this is a land of liberty, a land choice above all other lands, that no king should reign upon it, and that God would fortify it against all other lands.

I rejoice in the growth of this institution. I rejoice in the fact that today the taxpayers of Utah and adjoining states are being saved one million dollars annually because that amount is being expended in the Church schools. They would have that to pay for high schools and the other schools were it not for the Church. This Church is founded upon the statement that "The Glory of God is Intelligence." In addition to that, in this school, we are seeking to implant in the hearts of the young men and young women an absolute testimony of the divinity of Jesus Christ and of the restitution again to the earth of the plan of salvation.

God bless you, Amen.

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Music: "Send Out Thy Light"—Gounod. Sung by Brigham Young University Chorus.

Closing prayer offered by Elder Joseph Fielding Smith, Historian of the Church of Jesus Christ of Latter-day Saints:

*Benediction:*

Our Father in Heaven, at the close of these excellent and instructive remarks we pray Thee that Thy Spirit may still continue with us in the exercises to follow. Guide us, we pray Thee, in truth; lead us in righteousness. We thank Thee for all that has been said and done. Direct us in what shall be said in all the exercises of this celebration which shall continue today and tomorrow.

We thank Thee for every blessing and for every opportunity which has come to us through the restoration of the Gospel; for the knowledge of truth and righteousness as it has been made known by revelation.

We thank Thee for the Prophet Joseph Smith, for Brigham Young and the pioneers, for the opportunity of dwelling in this great state in this Rocky Mountain region, and in this land which is choice above all other lands upon the face of the earth. We pray our Father, that we may have Thy Spirit and be worthy before Thee, and appreciate the many blessings which come unto us.

We ask it all in the name of Thy Son Jesus Christ, Amen.

DEDICATION OF THE HEBER J. GRANT LIBRARY

2 o'clock p. m.—Library—U. Hill

Friday, October 16

President Franklin Stewart Harris presiding:

Music: "We Thank Thee O God for A Prophet,"—Congregation.

Invocation: Elder Hyrum G. Smith, Patriarch of the Church.

*Invocation:*

Our Father who art in Heaven, we a few of Thy children have assembled ourselves in this hall and before proceeding further with our exercises we look to Thee in gratitude and in humility and acknowledge Thy hand in our blessings. We thank Thee that Thou hast inspired thy servants whom Thou hast raised up to prepare the way for the youth of Zion that they may secure an education concerning Thee and Thy ways, that will better prepare them to fulfill Thy holy purposes here upon the earth in these the last days.

We thank Thee, Father, for every means of support furnished this institution of learning which Thou didst establish an half a hundred years ago. And wilt Thou continue to bless this institution and those who befriended it, and those who assist the young people who may gather here and who are already gathered here. Continue to inspire and bless those who are called to act as members of the faculty, the President, and Board of Trustees, and all who are called to act in any way for the growth and betterment of this great institution.

We thank Thee, Father, for the efforts that have been put forth in the past to bless and foster this institution; and for all Thy favors and mercies, and now wilt Thou inspire the exercises of this day, and those who may take part, that they may teach us and inspire us for further service in bringing about Thy holy purposes.

We pray Thee that Thy Spirit and blessings may be upon this institution and everything that pertains to it. We humbly pray for these blessings in the name of Jesus, Amen.

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Music: "Lovely Appear" from the "Redemption"—Gounod, sung by B. Y. U. Choral Society.

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President Harris:

We are very glad to welcome at the dedicatory exercises of this temple of learning so many of those whose interests are

with education. We are very glad to have the delegates from other institutions and organizations. We are glad to have the parents of our children—our students; we are very glad to have those who have had students or who have been students here before.

The didication of this building is a landmark in the history of education in this institution, and a landmark in the history of education in the state. We have here a thoroughly modern library building—modern in every respect. It is completely fireproof as far as the building is concerned. It is arranged for the greatest convenience; it is arranged for the saving of time as well as the preservation of valuable documents and books.

I would like just to explain a little regarding some features of the building which you may all be familiar with. This room is, as you would suppose, the main reference room of the library. The room through which you come to enter here is the delivery room—the room containing the card catalogs and the delivery desks; all the books that are loaned go through that desk. Immediately to the rear of the desk are the steel stacks. We invite you to inspect them (they don't happen to be entirely completed.)

On the left—my left—is the magazine room, which leads off from the main study room. The room next to it is the reserved book room. Next is the librarian's office. On the mezzanine floor are three rooms—seminar rooms, one of them to be used for special collections in theology, and the precious collections. Another one for collections in political science and debating. The third to be devoted to manuscripts and special documents that are not available to the public.

On the lower floor we have a main receiving room and cataloging room, and in addition we have offices and classrooms. They will be used for the library as it expands, but in the meantime they furnish us considerable additional class room and office facilities.

The furniture is of the best. You will notice the tables in this room, these chairs, the covering on the floor which is sound-proof and conducive to study. The covering out in the main halls is of battleship linoleum which will last a lifetime. The fixtures, as you see, are very beautiful and conform to the general architecture. The lights are arranged so we have a double light in here; the electrical equipment is the most modern and the best obtainable. The heating and ventilation is the most modern that could be secured. The brick is the best brick that could be procured—glazed granite brick—simple yet dignified.

In this building we have attempted to get simple dignity without show or ostentation. It is a useful building. I am sure you will agree that our aims have been secured.

In this room will be shelves all the way around. These, and some of the features in the lower part of the building are not yet completed. We should like you, however, to look the building over at the close of these services. The building was designed by architect Joseph Nelson. (Mr. Nelson rose and was greeted with applause.) Mr. Paul Paulson is the builder and the foreman of construction is Mr. Cox. (Both rose and were greeted.) I have not seen any evidence of a tendency to stint the work. They have done a good job and I think we are all proud of the interest they have taken to make this building worthy of the institution and worthy of the Church, which of course built the building.

The history of the building is the history of the need of an institution which is observed by the authorities of the Church, and after going into the situation thoroughly it was decided that a building should be built. The Board of Trustees, in seeking for a name for the building, were unanimous in the opinion that there is just one name in the Church that stands out ahead of all other names when it comes to anything dealing with books, and that is the name of President Heber J. Grant. (Applause.) I think without doubt he has given away more books than any other ten men in the state of Utah, and with these gifts he has underlined them and has done everything he could to stimulate the reading of good books. So that it is eminently fitting that out on the front of this building, engraven in the stone over the door, should be the name of our beloved President, Heber J. Grant, because his work entitles him to this sort of recognition. I believe in giving credit where credit is due, and certainly when it comes to matters of books President Grant is entitled to all the credit that can be given.

This building we all hope will serve for a long time as a place of study for those young people of Zion who come here. Doubtless in this room their minds will be made up on the vital issues of life. The question of their faith—their belief in God—will probably be decided to quite an extent right in this room, at this place where they are thinking those things over. And I am glad to see so fine a building in which so important a work is to be done.

We welcome you here; we welcome you in behalf of the institution and in behalf of the Church, and we welcome you in behalf of the cause of learning.

This afternoon on our program we have sentiments from a number of educators in this vicinity. The first of these is President George Thomas, of the University of Utah.



*Sentiments of President George Thomas, University of Utah*

After the masterly address that we have heard this morning it seems almost out of place for me to say even a few words here today. The other day when it was suggested that I say a few words here today, I was looking over a selection of Matthew Arnold, on his last visit to America, and I thought that for about the two minutes I was asked to speak, probably a contrast or agreement with Matthew Arnold might be appropriate.

Matthew Arnold, on his last visit to the United States, took a more favorable view of this country than on his first visit, but he still maintained that this was an uninteresting country, where no one would care to live if he could go elsewhere. We, on the contrary, feel that we have a wonderful land, of great possibilities. And yet this eminent man characterized it otherwise. We might deny his charge, but that would not do away with it, because Matthew Arnold had a great reputation as an eminent critic. Besides, this criticism is still frequently made by distinguished Europeans who spend a few weeks in America. Moreover, the same thing is often said of the western states by those resident on the eastern seaboard.

I think a little deeper looking into the matter will convince us that there are two views, representing two phases of European and American civilization. The first represents a static phase, the other a dynamic. Matthew Arnold was a lover of *perfection* in the beautiful. He saw much in the wonderful achievements in architecture and literature, in galleries well filled with the best in paintings and sculpture, and many things possessed only by an older civilization. Moreover, the rich treasures which he loved were not confined to any one European country or city but were widely distributed in many countries and many cities. The ages of history had also given to those countries a long list of eminent men, who had done much to influence and develop the culture of their lands. So if we understand Matthew Arnold's nature we can understand very readily his conclusion, even though we do not agree with him.

Philosophically we feel that he missed one significant thing—the *joy of the creative work*. His reverence, like that of so many, was a reverence for the *completed* beautiful, which is not so prevalent in America. The thing on the other hand that makes America worth while is the *creating*. It is youth in action, not age in contemplation. Which is the more real depends a great deal on temperament. The typical American perhaps admires the creative more than he does the beautiful. It was the old Greek philosopher Heraclitus that maintained that *becoming* was the only reality. However that may be, it is true that America gets her great joy and satisfaction out of *doing*, out of the constant

effort to create. And we believe that in time this creative power will express itself in things as beautiful as any other civilization has ever possessed.

We are here today to honor the founder of this institution. When he and his followers came to this land, little beauty outside of that expressed by nature was found here. They had to obtain their joy out of their creative efforts and out of the firm conviction that what they were doing would be the foundation for greater structures than they were then building. We are here to honor the names and the works of men like Dr. Maeser and Dr. Brinshall, and their associates, who did much to establish this institution; and we are here to honor those who have provided this library building for service and also as an evidence of their faith in the future and as an indication of their creative efforts.

We have no quarrel with Matthew Arnold in his admiration of the beautiful, but we feel that creative effort, representative of the American spirit, is just as interesting, and that both are essentially necessary for the production of a great civilization.

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*Sentiments of President E. G. Peterson of the Utah  
Agricultural College*

As I came up the hill this afternoon to participate in these beautiful services I tried to think of some of the things that education is supposed to stand for, and which this magnificent structure exemplifies. Two occurred to me as worthy of mention on this particular occasion. I thought of that fine word and the thought that it expresses: *Integrity*. I recall that America is making the great experiment of attempting to educate all her people and as a result of this experiment she has called into council the whole nation, from the very dregs, which represent the lowest stratum of society, to the upper stratum which represents the great intellectual vigor of our country. Between these two groups is the wholesome body of citizenship which is America. In our attempt to develop our educational ideals probably our temptation will be to lower our ideals in order to secure the support of this great governing body. It is a worthy effort to secure their support; but it is unworthy effort to make merchandise out of truth in order to secure their support. Such an institution as this exemplifies an integrity which is apart from the disposition which I have mentioned, and one of the finest hopes for this structure is that it will always serve as a sanctuary of truth.

I think of one other thing: *human sympathy*. I do not underestimate the great contribution which science has made, and is making to the welfare of humanity. I think there are few more

stirring spectacles in the history of the world than the picture of man successfully challenging the great forces of nature which have so long held him in subjection. Yet this successful effort which civilization is putting forth, is likely to make us vain with weak and futile pride unless we are careful in our science and our education. I think we should hold ever high in our hearts those great names that have done so much to give man mastery over nature, and yet be conscious of the fact that the great moving things in life are not those connected with science or with the machinery which mankind has developed.

I like to think that the moving picture of life is a mother and her child, and the prayer which this mother utters that God may deal kindly with her young. I think this is the very basis of government; I think this is the source of education. It is this great yearning for brotherhood which keeps us from savagery.

My hope for Brigham Young University on this occasion is that this institution may continue to be always a sanctuary where men and women may come for strength.

Now it is my pleasure today, in these few words, to express to our sister institution the felicitations of the faculty and student body of the Utah Agricultural College, and to wish this institution continuing courage and strength in the things which it is doing.

President Harris: When this building was being projected—when the first work of investigating the question was taken up—the question was placed by the Church Board of Education in the hands of the Commission of Education. We have two or three members here today and we had greetings from the third which I read this morning. Our next speakers are those of that Commission who investigated the question and submitted the report to the Church Board of Education. The first of these is Dr. John A. Widtsoe of the Council of the Twelve, former member of the faculty of the B. Y. U., former president of the Utah Agricultural College and the University of Utah. He was also Commissioner of Education of the Church. Dr. Widtsoe:

Dr. John A. Widtsoe:

I should judge by the introduction that I am here as a distinguished has-been in the educational circles of Utah. (Laughter.) My heart is glad today, not so much because of this great building, beautiful in its equipment, but because of the service this building will render those men and women throughout the years to come. I have dreamed dreams since I came into this room, of the visions that will come into young minds and young hearts during the years that come and go, while the building stands on this hill.

I am grateful to President Grant who, because of his love of

education, love of books, love of truth, authorized this building. To him the ultimate credit must go. And when I think of President Grant I love him for his love of the written word of truth and for the manner in which he has disseminated truth on the printed page by gifts to his fellow men. I think it is perfectly proper that this building should be named after this great book lover and prophet who is before you. The spirit that operated is not a new spirit in Utah and among this people. He was guided merely by the same spirit that guided President Brigham Young in what he did in behalf of education—the same spirit that made live the desire of the Prophet Joseph when he authorized the establishment of the University of Nauvoo.

It occurred to me that I could best occupy my time today (though my heart is full of many things) by letting President Brigham Young say a few things to us about books, and education, and learning. He understood, I think, as we understand today, that a great library should be—and always is, if a school is maintained properly—the center of activities of an educational institution. He said on one occasion:

“I would advise you to read books that are worth reading; read reliable history. and search wisdom out of the best books you can procure.”

There was no failure on his part to love books, or to teach his people to read books. It is no wonder he loved books, for he said on one occasion:

“Our religion is simply the truth. It is all said in this one expression—it embraces all truth, wherever found, in all the works of God and man that are visible or invisible to mortal eye. It is the only system of religion known in heaven or on earth that can exalt a man to the Godhead, and this it will do to all those who embrace its laws and faithfully observe its precepts. This thought gives joy and delight to the reflecting mind, for, as has been observed, man possesses the germ of all the attributes and the powers that are possessed by God, his heavenly Father.”

He said on a later occasion that a man must be a lover of truth:

“Let good schools be established throughout all the settlements of the Saints in Utah. Let good teachers, who are Latter-day Saints in principle and at heart, be employed to educate our children. A good school teacher is one of the most essential members in society; he relieves parents, in part, of the great responsibility and labor; we should, therefore, make the business of school teaching a permanent institution, and the remuneration should be in amount and in kind equal to the receipts of our best mechanics; it should also be promptly and willingly paid, and school commissioners and trustees should see to it that teachers are properly qualified and do earn their pay. Could I have my wish, I would introduce into our system of education every real improvement, for all the great discoveries and appliances in the arts and sciences are expressly designed by the Lord for the benefit of Zion in the last days, and would be for the benefit of all



mankind if they would cease to be wicked, and learn to acknowledge the hand of God in all things."

I think this would be a splendid text in the National Educational Association. They have said nothing better in behalf of school teachers and of the problems of the school than he said here. Here is another marvelous passage spoken by Brigham Young to his people:

"I shall not cease learning while I live, nor when I arrive in the spirit world; but shall there learn with greater facility; and when I again receive my body, I shall learn a thousand times more in a thousand times less time; and then I do not mean to cease learning, but shall still continue my researches."

Now that is the type of spirit that lies back of the educational activities of the people who founded Utah. On another occasion, about the same thing, he said:

"If I do not learn what is in the world, from first to last, somebody will be wiser than I am. I intend to know the whole of it, both good and bad. Shall I practice evil? No; neither have I told you to practice it, but to learn by the light of truth every principle there is in existence in the world."

We can read the love of truth that filled the heart of the founder of this institution through passages of this kind. Then he told us what kind of education to teach:

"After introducing into our schools every useful branch of education, let our teachers ask the Father, in the name Jesus, to bestow upon them and upon their scholars the spirit of wisdom and intelligence from heaven; ask for skill to control and ability to teach on the part of the teacher, and willingness to be controlled and adaptability to be taught on the part of the scholars, etc."

No education was complete in the mind of the founder of Brigham Young University unless it was associated somehow with God, the giver of all truth; and in this day when we are trying to sift truth from error, the classical thing that ought to be remembered for all time is his statement:

"Learning A, B, C, does not hinder me learning E, F, G."

And that is the main thing which ought to be learned by the world today. Because of lack of it we have division in the world. He said—and this also bears on this same subject:

"I will tell you who the real fanatics are: they are they who adopt false principles and ideas as facts, and try to establish a super-structure upon a false foundation. They are the fanatics; and however ardent and zealous they may be, they may reason or argue on false premises till doomsday, and the result will be false."

Another ideal which I am sure is being built upon by this great institution. And then he says:

"I want to say that we are for the truth, the whole truth and nothing

but the truth; we are pursuing the path of truth, and by and by we expect to possess a great deal more than we do now; but to say that we shall ever possess all truth, I pause, I do not know when. We receive light and truth from the fountain of light and truth, but I am not at liberty to say and do not know that we shall ever see the time when we shall possess all truth. But we will receive truth from any source, wherever we can obtain it."

—a conception again of the eternal nature of truth.

And so my sentiment to this institution—and I might go on and read the whole of the afternoon—is this: May this institution continue to teach truth, all truth, complete truth, and truth which is always associated with the conception of a God who gives truth, and who will ultimately save them for they are bound by His law. May God prosper this institution and may it live long. I ask this in the name of the Lord, Jesus Christ, Amen.

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Music: "Proud, Yes, of Our Home in the Mountains"—  
B. Y. U. Choral Society.

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President Harris: Our next speaker is Dr. Richard R. Lyman of the Council of the Twelve. He also has a long list of distinguished things to be said about him. He is also an alumnus of this institution.

Dr. Lyman:

Fifty years ago today, single-handed, Karl G. Maeser was sent to Provo by President Brigham Young to start a school. Four years later, or forty-six years ago next Wednesday, Edison gave the world the first successful incandescent lamp. Electrical development during the intervening period has made thrilling strides. This institution, too, has had a phenomenal growth and many of its alumni have achieved unusual successes.

Today electricity gives to human organs of speech a super-human power. From the classrooms of this institution, where their lives touched the life of that great teacher, Karl G. Maeser, his students have become leaders in the communities of this inter-mountain West.

Electric lights dispel the darkness, electric motors give us the strength of giants, we go by submarines into the depths of the ocean, by aeroplanes into the skies.

During the same period, the original B. Y. Academy from a small beginning has been transformed into a great University.

The boys and girls who came into the institution in its early days, having had extremely limited opportunities, necessarily had a narrow vision. Karl G. Maeser opened the eyes of these young people, opened their minds, gave them information with which they laid the foundation for their future.

This thorough German scholar equipped these young folks

with self-propelling powers. Many have gone on to successes that have astonished the most optimistic. Were Karl G. Maeser with us today, he would express surprise at the accomplishments of many of his students. In public office, both in State and Church, they are found adding glory to his name, to the name of the school whose foundation he laid, and bringing honor to themselves and to their communities.

I was in many of his classes. I lived at his home. It was my good fortune to be near enough to him to see his unusual energy and to feel the tremendous power of his soul.

Karl G. Maeser gave such inspiration that many of his students have become important factors in the work of the world. For example, from among them the people of Utah have selected and have representing them at this very moment in the Nation's Capitol, two United States Senators, one Congressman, and one Justice of the Supreme Court. Find, if you can, another teacher with such a record!

Under the direction of President Brigham Young, Karl G. Maeser established this institution. Its purpose has been, and may it ever be, to teach young people that being honest, true, chaste, benevolent, virtuous, being kind, long-suffering, Christian-like and truly religious, is the life that gives the greatest joy. The lesson he aimed to teach was that the ages demonstrate such a life to be the only one that brings genuine satisfaction. He taught that the first of all the virtues is honor.

May Providence continue to keep a watchful eye over the institution and with a powerful hand, continue its development and success.

Blessed be the name and memory of that great religious teacher, that inspirer of young people, Dr. Karl G. Maeser. Blessed also be the name of that great pioneer leader, Brigham Young, who called Karl G. Maeser into the service, and for whom the institution is named.

And, in conclusion, blessed be the name of Heber J. Grant, the worthy successor of the founder of the school. It was President Grant who made possible the construction of this excellent and greatly needed library building which bears his name and which we are dedicating today as a part of this Semi-Centennial celebration.

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Music: "Elegie" (Trio in D minor)—Arensky, Robertson String Trio.

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Before announcing the next speaker, I may say that we had expected to have Governor George Dern here today, but he called

me and said that he would have to leave for Washington this morning. He left, however, his greetings.

Our next speaker, Dr. C. N. Jensen, was formerly President of the Brigham Young College at Logan, and is now our State Superintendent of Public Instruction.

Dr. Jensen:

I am wondering if one of the reasons why President Grant and President Harris left the stand here was to indicate to you that I was to be left all alone as I have never been a student of Brigham Young University. I hope that I am not in an audience which does not claim me as one of them. I presume I was asked to appear on this platform because I could tell you that the family—from the oldest down except the youngest—and the nieces and nephews have all attended the institution, so I am here to tell you that it is a pretty good product it turns out. It is hoped that the youngest in the family may do as well as those who attended the institution.

The greatest problem in life is living, and someone has rather wisely said that "education is that which is left when you have forgotten all the facts you learned." Most of us I believe are products of the Church school system of education, and analyzing the situation I am wondering if, as the years come and go, there is not more truth than poetry in the expression that "education is that which is left when we have forgotten the facts we learned."

Was it facts that built the state? Was it facts that made the early pioneers leave their own labors and build temples and churches and schools? Or was it that something else that "is left when we have forgotten the facts we learned?"

What I would like to say this afternoon is that after all there is probably more to environment than we are often prone to attribute. Not that we would discourage the use of books; but is there not something that goes with the use of books that most of us in this audience feel but cannot express?

"He that would know for a surety of the truth of this book knows it only by a prayerful attitude." In other words, does not the environment make for much of the product of our Church schools? I look back over my own life. Was it the radiation of those splendid professors who did not know so much, but who were always encouraging, and always felt as Brigham Young felt, that even though they might not know it all, if they taught by inspiration their teaching would find lodgment in the minds of the boys and girls under their direction? Let us hope that with the better environment that this wonderful building has given this institution that we shall not forget that the same obligation rests upon the boys and girls who attend here as that which rested upon



them before the library was erected—the building of a bigger and better life.

May we carry on under these advantages as well as those who have gone before have carried on without our advantages!

I would like to leave this thought, if I may, that where much is given to those who are now in the institution much is expected. Not that I would discourage the reading of books; but I would say read wisely. A library will give to the young people something that they cannot get without it. Let me say again that the reading of books is only one part of the problem of obtaining knowledge, and I hope the professors who walk up and down the halls now shall keep that same spirit that dominated the professors who walked up and down smaller halls; that the radiation that comes from them will teach the young that to obtain facts, as I said a moment ago, and know the truth which will lead to the living of a life, there must be something else, faith.

President Harris:

The responsibility for carrying on the administrative work of the institution, between the regular meetings of the Board of Trustees, is in the hands of the Executive Committee of the Board. This consists of President Thomas N. Taylor, President Stephen L. Chipman, and President J. William Knight. To them is due great credit for any good that comes out of the institution. They will be represented by President T. N. Taylor who will next address us.

President Taylor:

I have felt it would be better for someone who is better acquainted with the activities in the institution to respond rather than for me.

I have enjoyed very much during the four years past laboring with Stephen L. Chipman and J. William Knight in carrying out the work that has been assigned to us as the Executive Committee of the Board. When this work was assigned to us we found, in checking over the conditions of the school, that it was necessary that there should be more room provided; that the books that had been given to us and had been bought by the institution had not been properly cared for on account of not having a proper building to care for them—books that cannot be bought with money. They are beyond price, and the question was suggested that it would be a good thing if we could have a library building erected. The question was brought before the Board and they felt as the Executive Committee had felt. It was finally suggested that it be taken up with the Commission of Education. The Commission presented the question

to the Church Board of Education, and we were very bappy indeed with the results. When it had been agreed upon that there should be appropriated for the building of a library at this University \$125,000.00, we carried out to the best of our ability the instructions that we received, and I am very happy to report to you today that this building was built for \$125,000.00, and there is no deficit. We are not going back to the Trustee-in Trust asking for more money.

When it came to the furnishing of the building care was taken in the selection of the furniture and the equipment that would be in keeping with what we considered a beautiful building here. Its plainness is its beauty. We met the happy response—the liberal response—from the Trustee in Trust, and from those who had charge of appropriating, nearly \$40,000, as I remember, and with that money this building has been equipped. And with the same care we don't expect to go back and ask for more money. We say this because we are believers in spending the money we have and trying to get the very best we can for it. This made us very happy, as a Board.

After the work had been laid out nicely, we met and asked President Grant if we could not name the building for him—the Heber J. Grant Library. Dr. Harris and Dr. Widtsoe have suggested it before, and I think there is no man or no woman who has been privileged to receive a book from President Grant who has not been impressed with the splendid work he is doing in sending out to his friends the best works that are published. We are very appreciative of this, speaking for the Board of Trustees. We appreciate very much indeed the liberality of the Trustee-in-Trust. We appreciate the splendid building that has been completed, and we realize too that in those who have lived in the past we have been blessed with great men.

I love the memory of Karl G. Maeser; I love the splendid lessons he gave to me. I love the memory of Dr. George H. Brimhall (applause). I love that man. And I have learned to love Dr. Frank S. Harris. You who have been concerned (should there be any) as to the spirit being carried on in this great institution, need have no worry. Dr. Harris, full of faith, ever with prayerful heart, is devoting his life to carrying out that one important thing this school stands for.

I love to hear President Grant speak of it: There is no reason for having this institution unless it is to make Latter-day Saints. Dr. Harris has that as the uppermost thing in his mind. It is a joy to work with him; it is a pleasure to get the inspiration you get from him. I am sure the great mantles of the past have fallen on him, and God does bless and inspire him to carry on his work.

This building was necessary. There was a time when commerce did not need very much equipment; there was a time when merchandising and other similar institutions could get along without difficulty with a small amount of equipment; but that time is past. Opportunities came, demands increased and we had to expand, and proper equipment had to be furnished. The expanse has made necessary the enlargement of the workshop.

That is the case with this school. As the increasing number of students from this school are expected to accomplish greater things; you must give the opportunity to do it. The future is bright. I have absolute confidence in the great accomplishments that are going to be made by the young people of the Latter-day Saints. Give them an opportunity. They will appreciate it and I am sure that was in the heart of the President when the liberal appropriation to this school was made.

I want to thank you my brethren and sisters for the hearty support you have given the school. I want to thank the Church Board of Education, and especially our beloved President, for his kindness and consideration for us and our work. And may the Lord help us while we live here, to appreciate our opportunities and do our part as well as those who have gone before, I ask in the name of Jesus, our Redeemer, Amen.

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President Harris:

Someone has said that wherever there is a great man there is also a great woman. This afternoon we have been assembled in honor of a great man, for whom this building has been named. This man has a great partner, his wife, and I would like to have you meet her—Sister Augusta W. Grant.

Augusta W. Grant:

When President Harris asked if I would say a word to you, I said I would say what I had already said to him, that I think it was the sweetest thing to name this library for my husband, who is an appreciator of books. I love books and libraries; I wonder what we would be if we could imagine ourselves for a moment if we were deprived of the power of reading and the privilege of having books. It reminds me of a book that has been published recently "Emigrant to Inventor," regarding Michael Pupin. It tells the story of a wonderful woman, his mother, who was a great influence in his life in helping him to become an educated man in the United States. She was not able to read; she said she felt as though she had been blind all

her life. I think we would feel that same way if we were deprived of the privilege of reading.

I wish you all success in this library and in your school.

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President Harris:

The greatest joy I have in connection with the work I am doing is that I have the privilege of working with fine young people, first; next with great men and women. The great people who are connected with this work, I wish you could all know them intimately—such men as those who have spoken here today, all of them great men and great women associated with this work. In the words of one of my beloved associates, "The greatest of them all is our great President." He has in his heart the love of the people of Zion. His greatest anxiety is that they will be true to the work. His every thought is for his people.

We shall next have the pleasure of hearing from him, and after he speaks to us we are asking him to dedicate this great building to the service of education, guided by the spirit of the Lord. I take pleasure in presenting to you our beloved President, Hebert J. Grant.

President Grant:

The thanks that have been given to me in connection with the erection of this building are entirely uncalled for. The fact is, we are all apt to be generous with money that does not belong to us. The credit for the erection of this building is due to the integrity and devotion of the Latter-day Saints. In my opinion there are no other people in all the world that think so little of self and so much of the welfare of others as do the Latter-day Saints. I am convinced that there are no people who pay, in the way of missionary labor, tithes and offerings, anything to be compared with what we do. The Latter-day Saints are called upon for financial sacrifices three or four times greater on an average than any other people in the world. Notwithstanding this, I know of no rural communities (a majority of the people being farmers) that are as prosperous as are the Latter-day Saints, taking them as a whole. This shows that the Lord does watch over his own and blesses them when they fulfill the duties and obligations resting upon them as members of this Church.

The one thing of all others that I am anxious about for the Latter-day Saints, and particularly the youth, is that they may have impressed upon them, by their parents and their teachers,



a love of the Gospel of Jesus Christ and a desire to pray to our Heavenly Father, night and morning, for the guidance of his Holy Spirit. I have little or no fear for the boy or the girl, the young man or the young woman, who honestly and consciously supplicates God twice a day for the guidance of his spirit. I am sure that when temptation comes they will have the strength to overcome it by the inspiration that shall be given to them. Supplicating the Lord for the guidance of his Spirit places around us a safeguard, and if we earnestly and honestly seek the guidance of the Spirit of the Lord, I can assure you that we will receive it.

I have all my life been thankful that in my youth, when I was probably 18 years of age, I read a little book entitled "Nelson on Infidelity," and that the many truths contained in that book made a profound impression upon my heart and upon the heart of my dear friend, Richard W. Young. We read the book together, and I feel that it has been a guiding star to me through the entire battle of life. I was impressed particularly with one thing, and that was that Dr. Nelson himself, the author of the book, had been an infidel, had rejected the Bible and ridiculed it, but had finally become converted to the divine authenticity of that book, and accepted it as the word of God through his inspired servants. For eighteen years he devoted his life to turning people from infidelity and from a lack of faith in the Bible. During all this time he failed only in two instances to convert every person who would read through twice, as I remember it, about one dozen books. He said that the reason he wanted them to read them twice was that the adversary of men's souls gets such a strong hold upon them that when they start to investigate the truth very often their minds become even darker with the first reading than they were before they started to read, because in these very books they found many new objections to the Bible that they had never heard before and they would grasp them instead of grasping the reply. He said if they would read this dozen books twice he was willing to give them a hundred books written against the Bible. The reason he was willing to do this was that he felt assured they would find their champions misrepresenting and falsifying; and whenever we find an individual who is not honest and discover him in an untruth, we naturally have very little confidence in what he may write or say in the future. I am thankful to have read this book and to have been inspired to look into the arguments advanced by the infidel and others, and to discover the weakness and unfairness of their arguments in answering the other side.

I remember as a young man reading long articles in the *North American Review* by Jeremiah S. Black and Robert G.

Ingersoll, and when Ingersoll replied to Mr. Black I discovered the absolute dishonesty of the man in trying to meet Jeremiah S. Black's arguments. I was astounded that Black did not answer him, and I never learned why until 20 years later. It seems that an argument was made that the articles by these two men were to appear simultaneously in the issues of the magazine, and after the first two articles Ingersoll positively refused to write another one unless his article appeared in the magazine all by itself and Black's in another number. Black said: "*The agreement has been violated, and I shall pay no attention to anything he shall write.*" Twenty years later I found a reply to the second article, in the shape of a little book entitled "Lambert's Notes on Ingersoll"; and what I had discovered as a young man, I found in Lambert's notes, namely that Ingersoll had not been honest in answering Black, and from that day to this I have never read anything that Robert Ingersoll wrote.

I remember seeing a cartoon that impressed me very forcibly with reference to Mr. Ingersoll, in *Puck Magazine*, when Keppler was the cartoonist. I think Keppler's cartoons in colors were the finest I have ever looked at in any magazine. He had a double-page picture of Ingersoll, holding up the Bible. Directly under the book was a bushel basket, and he was pounding the book with a club branded Infidelity, and the half dollars were rolling out of the Bible into the basket. In the cartoon, Ingersoll was saying: "*I do declare, there is something very substantial in the good old book after all.*" \$500.00 per diem was his charge for attacking the Bible. Most good lawyers could make a fairly good speech for \$500.00.

Lambert's Notes on Ingersoll answered in detail all the arguments that Mr. Black had paid no attention to, and told why Black had not done so. He wound up his book by saying that he did not expect Mr. Ingersoll to answer him for three reasons. I have forgotten one of the reasons. One was that he could not, and the other was, "*He can pretend not to notice an obscure country pastor. Very well. Then let some of his disciples or admirers try to rehabilitate his smirched character. We hold ourselves responsible to him, and to all the glib little whiffets of his shallow school.*" In the next edition of the book, a footnote said: "*As I anticipated, Mr. Ingersoll has publicly declined to reply.*" One New York paper said that Mr. Lambert had chewed Mr. Ingersoll up and spit him out of his mouth, and oh, what a spit was there!

I shall mention just one or two little items. Ingersoll made a statement which Lambert proved was not true. I have forgotten what it was, but Ingersoll said: "*To make myself clear: Water always runs down-hill.*"

Lambert replied, after proving that his statement was not true:

"How then, did it get up hill? More water ascends in the capillaries of the vegetable world in one day than falls over Niagara in a year. You saw, somewhere a bit of water running down a hill, and you gathered the idea that it always does so." He said, "This earth on which we live and play the wise and the foolish, is not a sphere, but a spheroid. It is flattened at the poles. The equator, all around the earth, is a mountain thirteen miles higher than the surface at the poles. Two thirds of the earth's surface consists of water. These multitudinous waters do not run down-hill—do not flow down towards the valleys of the poles. On the contrary, they remain on a vast slope, that rises toward the equator a perpendicular height of thirteen miles. They remain there on that inclined plane—on that hill-side forever. You may say this is caused by the rotation of the earth. I do not care what causes it. The fact of it disproves your statement that water always runs down-hill!"

Ingersoll said:

"For me it is hard to see the plan or design in earthquakes and pestilences."

Mr. Lambert replied:

"This is not surprising, since you have, with commendable humility, admitted that what you know about questions like these is almost infinitely limited. Until you see or understand the design, it is inconsistent in you to condemn it." He said, "A boy stood near the railway gazing philosophically at the passing train. A burning cinder from the smokestack struck him in the eye. He mused on the incident in this way: 'For me it is hard to see what design or plan this great corporation could have had in spend-vast sums of money to throw that cinder in my eye. It is somewhat difficult to discern design or benevolence in it.' Who will say that boy was not a philosopher and an egotist, or that a fortune does not await him when he is old enough to take the lecture-field?"

I remember another statement by Ingersoll that "*assertions and miracles are base and spurious coins.*"

Mr. Lambert replied: "*I assert that two and two make four. This is an assertion. Is it false? It must be if what you say is true.*" He said: "*You have sawed off the limb on which you sit.*"

Now, the one thing, above all others, that I want impressed on the heart and soul of the young people, is to pray to the Lord. Get faith. If you haven't knowledge, have faith. Cultivate that faith and sooner or later knowledge will come.

I remember that as a young man, not yet 21 years of age, I met a professor, and we got to discussing the Book of Mormon. He ridiculed it and he ridiculed me, saying that I was a religious fanatic and an ignoramus for believing in it; because, he said, any man who had any knowledge of scientific facts could very easily disprove the Book of Mormon, because that book actually says that Jesus Christ taught the people and his voice was heard all over the land. "*Why,*" he said, "*a person is a fool who would believe*

*anything like that. The voice can carry only a short distance. The human ear cannot hear a person more than a few hundred feet, if he should yell at the top of his voice."*

I said: "I do not know how the Savior arranged it, but I believe absolutely that what that book says is true, and that the Savior had the power to arrange his voice, if necessary, to carry all over the world."

That was simply faith on my part. I had read the Book of Mormon carefully and prayerfully as a young man about fifteen or sixteen years of age, and I became absolutely convinced in my heart that it was true; and I said: "It doesn't make any difference whether you think I am a fool or not, I believe that book and I believe that everybody heard the Savior's voice." The other day as I was reading of a man hearing a song over the radio for nine thousand miles, and getting every word of the song, as well as the melody, I was very grateful to God for faith, which is a gift of God, and by which I had no doubt in my mind that the words of the Savior were heard.

I remember too, that he ridiculed me for believing that the Nephites were great builders and erected fine homes, because they were very skillful in the use of cement. And he laughed and said: "*Why, they did not know anything about cement. You cannot find a single cement building that was built by the forefathers of the American Indians—no such thing. That is enough, just that one thing, to condemn the book to any intelligent student.*" He was a professor, by the way, very wise, who had read something out of books. A great many people believe everything they read in a book.

I said: "All right, my friend, I believe it. I have absolute faith that before I die, and if not before I die, before my children die—buildings will be discovered built of cement and skilfully built."

They have found near the City of Mexico one little (?) cement monument, just a little insignificant one (?), that is over 210 feet high and covers 10 acres of ground as large as the Tabernacle block! From the top of that same monument, you can look over a valley in which are mounds, and as they uncover those mounds, lo and behold, they find very skilfully built cement houses—finer perhaps than we know how to build now.

I am very thankful for my mother, a great and wonderful woman. A woman who could pray in such a way that it made me feel that she was talking to God, just as Brigham Young did. There are few people whose prayers I have listened to, that seemed to me as though the Lord was right there hearing everything they said. I am very thankful indeed that I was taught as a child to pray, not only to pray in secret, but to pray in the presence



of my mother, and that I got the spirit of prayer. I am also thankful that I read the Book of Mormon through with a prayerful heart and that there came into my heart a testimony of the divinity of that book. I have found many things in the Book of Mormon that I cannot explain and that I do not understand, but the one thing of all others that I do understand and have felt in my heart of hearts is the truthfulness of the record. The whole world has opposed it from the day that Joseph Smith first had it published, and yet with all their opposition they cannot overturn any of the great fundamental teachings of that book. No human being can find any teachings in it but what would benefit mankind if they were followed. Neither can they find any contradiction between it and the Bible.

On the first trip I ever made into Arizona, Old Mexico and New Mexico, with Brigham Young, Jr., I read the synopsis of a speech delivered by Henry Ward Beecher the day previous. It was in a Monday morning paper published in Albuquerque. Mr. Beecher said, "*You must not accept the Bible literally. If you did, you would all have to be 'Mormons.'*" I turned and read it to Brother Brigham, and said, "*Hurrah for Henry! He has told the truth this time, whether he tells it again or not!*" The Book of Mormon is in absolute harmony with the Bible. It is faith that we want instilled into the hearts of Latter-day Saints. That is why I love the teachings of Karl G. Maeser, and the teachings of George H. Brimhall, and of others in the various Church institutions. Such men have the spirit and love of the gospel, and can implant it in the hearts of the young people and cause them to say: If I do not understand this today, when I get additional light and knowledge I will understand it.

A scientist ridiculed the Book of Mormon because it taught that the people found horses here. He said there were no horses here at the time America was discovered. Brother Ivins has since had the privilege of visiting with that man, after they dug out the skeleton of a horse in some oil wells near Los Angeles, the skeleton being in the museum now. I never had the least trouble in these things affecting my faith.

One thing I remember very distinctly was the great pleasure I had as a young man in conversing with the late William C. Staines. I have sat and talked with Brother Staines until 1 and 2 o'clock in the morning. I think he was the most gifted conversationalist and one of the most inspiring men to speak and listen to that it ever fell to my lot to know. He was emigration agent for the Church, and in that capacity traveled in a single year between 30 and 40 thousand miles, as I remember it. He made trip after trip across the ocean, down to New York, and back and forth several times. He was a man with whom everybody acquain-

ted with him, loved to visit and talk, because of his great fund of knowledge and remarkable conversational powers. I remember one experience he related to me. On one occasion a great geologist whom he had known in New York came out to Salt Lake and was having dinner with him. During the dinner this geologist remarked: "*Staines, you are a wonderfully intelligent and well-bred man. I am astonished that a man so well informed as you are should believe in the Bible.*"

"Well," Brother Staines said, "*I do not know why you should be.*"

"*If you would just study geology you would have to cast the Bible to one side.*"

"Well," he said, "I am rather old, my parents believed in the Bible and I believe in it, and I would have to study a long while to become a geologist; so I guess I will just stay with my belief in the Bible. You say that you can prove the earth is so much older than the record given in the Bible and demonstrate that it is ridiculous to believe in it; but we will just stop discussing geology and I will go on believing the Bible. Pass your plate and have some plum pudding."

And the man passed his plate and got some pudding. Brother Staines said: "A man so wise that he can tell how old the earth is, when it was created, and all about it, certainly should be wise enough to tell me when that plum pudding was created."

"Oh," he said, "that is easy. I taste of it and it is hot. I see it steaming. Mrs. Staines just created it. It has just been made." This was in the winter. Brother Staines took his fork and picked out a raisin and held it up, and said: "My friend, that raisin may have been raised last summer, and perhaps that raisin is five years old. It may be that that raisin is ten years old. If it is ten years old, according to your geological scientific fact, that pudding is ten years old." He said, "The trouble with you, my friend, is that you started on the theory that God is a being without body, parts or passions; that he sits on the top of a topless throne, beyond the bounds of time and space, and that he created the earth out of nothing. Whereas we know by the inspiration of God to a prophet that God created the earth out of the elements that existed, and that element is eternal and indestructible."

When Joseph Smith first taught that doctrine they said he was a fool, because everybody knew (?) that elements were not eternal, and that you could take some coal and burn it up and that was the end of it. Now they have found that the elements of that coal cannot be destroyed. You can take a silver cup, drop it into a certain acid, and it will dissolve and disappear. And yet it is there. You can take other ingredients and get that identical silver out again and mould it into another silver cup.

Joseph Smith is now absolutely vindicated in saying that matter is eternal and indestructible.

If we can get the love of God into the hearts of all in our schools, and open up radio communication with God and keep it open, I am not afraid of scientific facts or knowledge of any kind or description affecting the faith of the Latter-day Saints.

May the Lord bless us. We are grateful for the faith and love and sacrifice of the people of the Church, which have given us this building and its equipment. If you will give your attention, we will offer a few words of dedication.

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### DEDICATORY PRAYER

*By President Heber J. Grant*

O God, our heavenly and eternal Father, we thank Thee, as Thy children, for all Thy many blessings unto us. We acknowledge Thee as the Creator of heaven and earth, the giver of all that we enjoy of any worth in this world. We thank Thee, Father, for all blessings bestowed upon us, and acknowledge Thee as the giver of the same.

We thank Thee above all things, Father, for the gospel of Thy Son Jesus Christ, for the testimonies of the divinity of the gospel that Thou hast implanted in our hearts; and we beseech Thee, O Father, that our minds may never become darkened, that we may never depart from the truth, that we may always remain firm and steadfast and faithful to the covenants that we have made, that our knowledge and testimony of the divinity of this work which Thou hast established, namely the Church of Thy Son, Jesus Christ, may grow and increase and strengthen with our years, with our knowledge, and with our understanding.

We pray thee, Father, that thou wilt bless all of Thy people in every land and in every clime; that Thou wilt bless all those who hold responsible positions in the Church, from the Presidency of the Church to the least one called, whether in the Priesthood or in the auxiliary associations, whether in the Church schools or in the temples or out in the mission fields. May all of Thy servants and handmaidens who are laboring and directing the affairs of Thy Church at home and abroad be blessed of Thee. And above all, may their examples and the lives they live be an inspiration to those with whom they come in contact, and be worthy of emulation in all respects.

We pray Thee, Father, to accept of our thanks for this splendid building. We pray that Thy Spirit may ever abide here. We dedicate this building, the ground upon which it stands, and all the materials that have been used in the construction of the same,

from the foundation stone to the top thereof, unto Thee, for service to those who attend this school and others that may visit here. We pray that every influence which is contrary to faith in Thee and in Thy Son, Jesus Christ, may be banished from this building, that all who come here may feel the sweet, calm, peaceful influence that comes from Thee.

Bless those who preside in this school. We pray Thee, Father, that Thou wilt help us ever to remember the wonderful leadership of the man who founded this University and the Brigham Young College—his wonderful inspiration, his untiring energy, the great wisdom that he possessed, and the wonderful foundation which he laid, and upon which we are now building. May we ever revere his memory and respect and love the same, and endeavor to walk in that straight and narrow path that he pointed out to us, so that when the battle of life ends we shall have the privilege of meeting him and other noble men and women who have gone before and of coming back into Thy presence and meeting Thee and our Redeemer.

Again dedicating this building and the ground on which it stands and all the materials connected with the erection of the same, we pray for Thy blessing upon all those who have been connected with the erection of the building and upon those who direct the affairs of this school; all of which we do in humility and in the authority of the Priesthood of God, which we hold and in the name of the Lord Jesus Christ, our Redeemer, Amen.

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Music:

"Sextet" from "Lucia"—Donizetti—by B. Y. U. Choral Society.

President Harris:

We shall ask Brother Don Carlos Young, son of the founder of the institution, who was also architect of the first building on the lower campus, the Educational Building, and today a delegate from the Renesselaer Polytechnic Institute of Troy, New York, to offer the benediction:

Don Carlos Young:

*Benediction:*

Righteous and eternal Father in Heaven, we thank Thee at this time for all the mercies and blessings which we enjoy at Thy hands, and for the privilege we have had this day of listening to the many good things that have been said. We thank Thee above all for the gospel which has been restored, even in this day in which we live, and for the wonderful organization of this Church and for the men who stand at the head and all who are called to lead, for we appreciate, Father, that Thou hast given us men who



are God-fearing and that we have men who rule in righteousness and that the people rejoice, and we rejoice this day for all Thy mercies and blessings unto us.

We thank Thee for this building and other buildings that have been erected and dedicated in Thy name for the education of Thy people. And Father we thank Thee for the spirit that is in this institution—the college spirit of faith and love and devotion, and of brotherly love of each other. Father, grant that it may always remain with this institution and that we may rejoice together and learn to love Thee and serve Thee and keep Thy commandments. We ask in the name of Thy Son, Jesus Christ, Amen.

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Informal inspection of the Heber J. Grant Library.

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### SEMI-CENTENNIAL DINNER

6:30 P. M. ROOM D, FRIDAY, OCTOBER 16

Music by String Trio ; composed of LeRoy J. Robertson, Harvard Olsen, and Elmer E. Nelson.

President Franklin S. Harris presiding:

Delegates and friends: We are very glad to welcome you here and to have you break bread with us tonight. All these meetings that we have been having have been planned and carried on by a committee consisting of Dr. Christen Jensen, Dr. George H. Brimhall, and Dean L. John Nuttall. They have done all the work and I bribed them into letting me preside at the meetings so I am doing the talking and introducing of guests but the committees have done the work.

In their attempt to select a toastmaster for the occasion they cast about to find the most eminent educator in the state, and I believe they wisely have selected Dr. John A. Widtsoe, who today comes as the official delegate of Harvard University. As has already been announced today he has been a member of this faculty and the president of the other two institutions of higher learning in the state. It is a very great pleasure to have Dr. Widtsoe here to preside, and all he has to do is to do what his wife and I tell him in running this banquet—he is obedient under pressure. If he doesn't do what we say we have another superior officer here so we have the matter well in hand. If he makes any mistakes they are his; if things go well the credit is ours. We are very glad to have him here and he will now take charge.

Dr. Widtsoe:

It is really impressive the manner in which live college presidents delight in rubbing it into defunct college presidents. This

is the second time today that he has advised you that I am *not* now but that he *is*. (Laughter) He bribed his way into presiding at this meeting; I am more genteel—I merely accepted after I had been given the privilege. That reminds me of my experiences with my distinguished "superior officer" Dr. Richard R. Lyman. When I first came into the Council of the Twelve, he took me in hand as a superior man to train me in the way I should walk—you know he taught me algebra sometime before the flood. He said, "I want you to know that, while the order of the Church is to walk according to seniority, and I am entitled to walk in front of you, I tell you to walk in front of me. I want you to remember that obedience is better than sacrifice." I asked for his explanation. He said, "It is simple enough—you are a little man and if I walk in front of you no one can see you; if I walk behind we can both be seen." And so I accept gladly the privilege of announcing the speakers here this evening.

We have had a very fine dinner—at least it has tasted good to me, and I think from the condition of the plates taken out you all enjoyed it. It is now just an hour before the beginning of the dance. Until that dance begins we are going to hear speeches from various men in this room. I regret to announce to you that three of our advertised speakers are not here. One of them (Sister Gates) took sick this afternoon. We are not quite sure whether it was due to Dr. Bolton's speech or to President Harris'. President Wilson, who was to be here on this occasion, ran into an automobile on the way down. President Henderson is ill. So if you are willing, I am going to take the liberty of calling on anyone whom the spirit leads me to call on, so be prepared. This is a good old Mormon custom; those who are not Mormons may be called upon after the old Mormon practice.

Sometimes people get excited when called upon for a toast. I read in the *Digest*, I think it was—that is my chief source of stories—of a hotel that took fire. The guests ran out in the night and they stood in various conditions of clothing, and watched the flames go up into the sky lighting the dark gloom of the night. One man came down to the group saying, "You all seem so excited; there is nothing to be excited about. When that hotel took fire I had such control of my nerves that I was even able to put my collar on and to tie my tie. Just look at it." "You did make a good job of it," someone answered, "you did have your nerves under control, but will you explain why you came down without any trousers on?"

You must not be as excited as that.

The faculty is the most important body in this institution, with all due regards to the president. Dr. Snow, of the class of

1910, will speak in behalf of the faculty of Brigham Young University.

Dr. Snow:

Mr. Toastmaster, Honorable guests, Faculty and Fellow-Laborers in this wonder institution:

This is a significant hour, a most momentuous occasion for the Brigham Young University. Starting on a small scale, in humble and improvised quarters a half century ago it has gradually grown in physical equipment, in faculty personnel, in vision and outlook, in enlarged and enthusiastic student bodies, until now it has reached the jubilee milestone of worthy achievement, symbolized, measurably at least, by the beautiful Heber J. Grant Library this day dedicated.

But this repository of human knowledge is much more than a witness of past development and present needs: it is a testimony of an abiding faith and a prophecy of future accomplishment. It is a stimulus to higher endeavor, a promise of more worthy service.

Although the Brigham Young University is a private school, a Church institution if you will, it was established not merely to accentuate a creed, but to exemplify a character; not to express narrow partisan purposes, but to emphasize basic and universal truths; not to confine intellectual pursuits within the limits of any special field of study, but to enlarge the circle of investigation to include all knowledge. To be sure, there have been of necessity limitation of courses and curtailment of desire, but through all the years a steady and persistent purpose of growth and expansion has motivated faculties and student body alike. There has always been a goal of a greater and still greater university. Even in periods of distress and gloom, and we have had these, there has been an inextinguishable faith that out of the difficulties, financial, academic, or otherwise, would emerge a greater institution.

Mistakes have been made, perhaps. It would be strange if they were not. At times it may have appeared that intolerance was manifested, that a narrow or exclusive policy was being enforced, or that academic freedom was being hampered. But all in all, the purpose of a university has never been lost sight of.

And what is a university and what its purpose? Was it the deceased President Garfield who said his conception of a university was Mark Hopkins on one end of a log and he on the other? Here of course is emphasized the great teacher, the scholar who inflames one with a burning zeal for knowledge. This is an indispensable factor, but of course an incomplete and inadequate picture. A university should have a good plant, fine buildings, good physical equipment for investigation and research. Of

course such mechanical agencies would be of little use without a personnel. This personnel, as far as the faculty is concerned should be able to perform two leading functions, that of teaching and that of research. They should not only pass out information already acquired, but continually originate and discover. They should not only disseminate, but stimulate. Theirs is the duty to help students to find themselves in individual effort and original discovery. By precept and example they should show that a university is a laboratory for research, an opportunity for a quest for truth. Conclusions should be reached not by affirmation or faith merely, but by facts and tested evidence. Upon many questions of importance it may be that skepticism is the highest of duties and that faith is the unpardonable sin. A smug complacency, a quiescent and uncritical acceptance of affirmations social, political, economic, or even scientific and religious, lead to a lethargic and closed mind and block the wheels of progress.

Always a university should be open to truth, let it come from bolshevist or reactionary, from modernist or fundamentalist, from evolutionist or special creationist. It may be necessary in all these cases to suspend judgment awaiting further evidence, but no evidence should be excluded on the grounds of prejudice or preconceived notions. Academic freedom is becoming an aphorism; it should certainly become a reality in institutions of higher learning. A university should be a place where the winds of freedom blow; where intellectual honesty should be at a premium. Emphasis should be placed upon the fact that college students who need to be sheltered from dangerous doctrine are not worth saving, and that security lies in fearlessly probing for truth no matter how deep it lies or where it may strike.

This, it seems to me, reflects in merest outline the spirit and attitude of a university, but what should be its product objective? Should scholarship be the basic aim, or should there be a persistent concern for culture, character, and manhood? Is there any great advantage in a business way derived from a college or university training? There are many who think not and they may be right, and yet the dollar mark is continually held up as a motive for higher education. Is this not a sordid motive? Is there not a higher justification for universal training, a justification regardless of material gain? Yet, is it sufficient to study science for science's sake, mathematics for its own sake, etc? An Oxford professor once responded in this wise to the toast mathematics. "Here's to mathematics. May it never be worth a damn to anybody." This is a vigorous denunciation of the dollar mark, of the so-called practical test of education.

Now I protest against the usual interpretation of practical. To me anything is practical which contributes to human happiness,



which enriches life, which increases appreciation, which enlarges vision and adds to general culture. From this point of view, history is practical whether or not it is worth anything in dollars and cents, and likewise is mathematics, etc., etc.

Again the pure scientist may pursue his subject without thought of pecuniary gain, and yet human welfare in a material sense may be and no doubt is enhanced. In the final analysis all knowledge is functional in human welfare, either physical or spiritual or both, and man's inner life is no whit less important than its outer. This fact has always been recognized and emphasized by Brigham Young University to a degree that many would no doubt think extreme, and lacking in physical equipment, in laboratory facilities, in scholarship, too, as compared with the great universities of our country, it has been strong in character building and spiritual enrichment.

That this is of vital concern is I believe being pretty generally accepted. In line with this thought is the declaration of Guy Emerson, vice-president of the Bank of Commerce, New York, who says, "If a man plunges into the stress of business with no personal religion, no clearly thought-out body of ethical connections; no knowledge of the story of his tribe or the history of the various races of mankind; no accurate knowledge of or sense of responsibility for the political system under which he lives; no love for the ideals and aspirations of the world which have been woven into its literature, its poetry, its art, its music, its painting, its architecture, its sculptures; no knowledge of the great out-of-doors, through which he is at home in a boat, on a horse, in the woods, or with fishing rod in his hand; in short, if he has built for himself no colorful habitation for his spirit in which he can rejoice and grow great even if he be condemned to live in desolation in the waste places of the earth—such a one, though he succeed in business, is a shell in himself, an empty parody of what he might have been. He may win great riches, but they will be ashes in his mouth."

The faculty of Brigham Young University stand for this kind of culture and university training, and reach out to the east and to the west for scholarship and for the great contributions being made by the earnest investigators in all fields of human endeavor. We welcome our distinguished guests from other universities, we appreciate our contact with them, we want their encouragement and help. As Brigham Young once said, "If the world has anything in science, in mathematics, in art, in philosophy, or any field of human achievement, that we do not have, we want it as fast as we can get it." Our university, though still comparatively small and young and limited in facilities and scholarship, opens its gates to truth from all sources and welcomes the freest discussion of all questions vital to the welfare of mankind.

Dr. Widtsoe:

Thank you for your splendid definition, Dr. Snow. Dr. Bolton, I think you should be very proud of him.

Dr. Bolton.—“We are proud of him.”

It is a great thing to build and to lay the foundation of an institution. This is a great privilege and to lay that foundation well is a remarkable achievement. It has seemed to me in my acquaintanceship in public affairs, that it is almost as remarkable an achievement to be able to build well on the foundation built by someone else. This institution has been founded by a succession of great men: Maeser, Cluff, and Brimhall who is still living and who is with us here tonight. And if I were speaking about the present president I would say the most remarkable achievement in his life has been the ability to build largely and well on the foundations laid by his predecessors. This is no little thing to do.

We have heard the definition of education as believed in by this faculty. I would like to have one of the founders of this school tell us something about the school—Dr. George H. Brimhall.

Dr. Brimhall:

I have been walking among Joshua trees for a week; you know what that means. It means to be where you are jagged at every turn by something that pierces you. I thought that I was free after passing through the ordeal that I did yesterday, and I have been awakened in the last few minutes in a way that makes me feel just as I did feel when I drove cows down on the Moapa desert and was so tired and sleepy I could not keep awake, and then I would run against a Joshua tree and wake up. Here I am with nothing to say, but I am going to tell you a story. It is a story that doesn't apply to you either because I picked up the material and made the story for the student body; but it might apply here tonight in regard to the Brigham Young University as an institution.

As I rode along the rim of the Basin and looked into Bryce Canyon I saw figures. There was Queen Victoria in the distance with her court and around her was what seemed to be an assemblage of apostles with a great leader.

We passed along and I saw a figure and I said to my wife, “Brigham Young.” It did not take long to convince her that that was a splendid representation carved out by nature of the majestic leader and pioneer. We looked at it, admired it. We thought of what he had done in this land. And then we moved along a little further and then looked back at the picture and I said, “Ulysses S. Grant.” I could not put that vision into the eye of my companion, but that is the way it appeared to me. We

rode still further around, left that majestic view and got another, a third angle. And there was that greatest of great scouts of America, Buffalo Bill we call him. We didn't have an opportunity to see other sights but those three sights of that carving in nature said something to me that moment. I have never expressed it until this moment: approach it from whichever side you might, get whatever angle you might of it, with the light playing upon it, it expressed nobility, grandeur, sublimity of character, because when I thought of Grant he was one of the great ambassadors; when I thought of Cody I thought of one of the cleanest scouts, the frontiersman, whose grave is visited by thousands every year. And so it is with Brigham Young, approaching from any point of view, you do not get even the mediocre, you get the superior as a solid, in the change of angles as when approaching that carving of nature. I thank you.

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Dr. Widtsoe:

Dr. Bolton in his address this forenoon made me prouder than ever of my state, in the really wonderful address that he gave us in connection with the history of our state. He made a number of quotations, speaking of Brigham Young. He mentioned the fact that some people said, "We will do as we damn please." Brigham Young had that to face and he said that these people were usually damned. That was this man, simple and direct.

In speaking of Utah and the pride we have in our State, we know that Utah is "the keystone state"—we have authority for that, we do not want to have our neighbors jealous. We know that after having been here they will feel like this is California—they will hate to leave Utah. Brigham Young said when you want a thing and cannot have it that is misery, and we call it Hell. We have reduced that to a short sentence, "To want to and can't is Hell." I hope there will be no Hell with our visitors when they should like to have Utah after they leave—we should like to have them remain.

Prof. J. R. Morgan of the Colorado School of Mines will represent an Eastern institution.

Prof. Morgan:

Mr. Toastmaster, Friends: I am indeed happy to be here although I don't happen to be from the very far east.

I think probably the most interesting things in life—things that make life most worth while—are the surprises we meet at different times. Our great friend Caruso was motoring through

a sparsely inhabited mountain country and stopped for some information at a little cabin in the mountains. An old mountaineer came to the door and the musician said, "I am Mr. Caruso." The mountaineer looked at him and said, "Caruso?"

"Yes, Mr. Caruso."

"Well, well, well! I have read the story about you and I have thought of you a good many times, but I didn't know I'd ever have the opportunity of greeting you at my own cabin door. Won't you come in, Mr. Robinson Caruso?"

This morning I was completely taken by surprise when someone told me that I was to be on this program; but I would have been willing to stand any personal embarrassment on this score in order to have been present at these wonderful meetings of yours. This is the way I feel. From the time I got off the train, when a couple of your splendid young men met me, I have been perfectly at home.

When I went upon the University Hill—this is my first visit to your city—and looked off to the west, I "hung around" until I saw a sunset, beautiful in the extreme, and your wonderful mountains out here—well it is all simply wonderful. I thought what a wonderful place for a college—what a wonderful place for real inspiration.

Trustees of Brigham Young University and Mr. President, I want to bring to you specifically the greetings of the President of the Colorado School of Mines, also a school with a mountain setting—a wonderful school with a wonderful location. And not only the greetings and congratulations of our school but of other state schools of Colorado.

I feel that there is a thing almost near to kinship among people interested in education. With there being so many pleasures and so many troubles we just naturally take to each other, don't you know,—we can understand each other. Our problems are in the main the same as yours, probably less; we have no girls in our school; but the problems in the main are the same and such gatherings as these bring out those things that are alike in our different lines of work.

I was reminded of a little poem, "The Bridge Builder,"

An old man, going a lone highway,  
Came at evening, cold and gray,  
To a chasm vast, and deep, and wide.  
The old man crossed in the twilight dim;  
The sullen stream had no fear for him;  
But he turned, when safe on the other side,  
And built a bridge to span the tide.



"Old man," said a fellow pilgrim near,  
 "You are wasting your strength with building here;  
 You never again will pass this way;  
 You've crossed the chasm deep and wide,  
 Why build this bridge at evening tide?"

The builder lifted his old gray head,  
 "Good friend, in the path I have come," he said,  
 "There followeth after me today  
 A youth whose feet must pass this way.  
 This chasm that has been as naught to me  
 To that fair-haired youth may a pitfall be;  
 He, too must cross in the twilight dim;  
 Good friend, I am building this bridge for him."

And that is the thing that, as educators, we must feel that we are doing—that we are building a bridge for the young man or young woman who comes along to us. And I have met here an earnestness of purpose, of prayerfulness that seems to me cannot help but construct the right kind of bridge for the young men and young women who are attending the B. Y. U.

I am grateful for the opportunity of having been here and grateful for the splendid consideration and entertainment received. I thank you.

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Dr. Widtsoe:

That was an excellent response, but I hope the ladies will remember what he said about ladies and trouble.

Our next speaker will represent the West—as far west as he chooses to go. He is a graduate of Leland Stanford University. Prof. Robert S. Lewis and I are pretty well acquainted; we have learned some tricks together. We served in the same school for a while and we don't want to tell all the things we know. While I was in the University of Utah we installed the cavalry unit of the R. O. T. C. There were some fine horses and we had a fellow who loved to ride and he rode in great style. He trained his horse so well that all the other fellows were jealous. One day two of the fellows were sitting around in the sunshine at the barn of the University and the fellow who had the trained horse was bragging about him.

"How do you do it—how is it I tried to do it with mine and failed?"

"You know there are tricks in all trades. To train a horse you have to know more than the horse—"

Somebody in the institution heard that conversation. I also after trip across the ocean, down to New York, and back and

heard two freshmen saying, "The professor has got to learn more than the students."

Oh, how few have learned that little trick!

Professor Lewis:

When a member of the Program Committee—it might be invidious to mention the name—came to me this morning just as we assembled for the march and said, "You are on the program for tonight, and you are to speak on the spirit of western institutions," I was so perturbed that I was unable to make a very coherent reply at the time. I said I might be able to say a word or two but my remarks would be very brief.

The only consolation I could get at the time lay in the fact that it was my opinion that if a record had been kept of toasts and responses that it would be quite evident the speakers felt no obligation at all to talk to their toasts.

In the few moments that were available for reflection during the full program of the day it occurred to me that there was very little difference between the institutions of the west and the institutions of the east. There are many minor differences and probably one that may be called a major difference and that is that the western institutions have more of the spirit of the founders and of the pioneers than do the eastern institutions.

Some years ago it was my good fortune to be at Stanford at the time of Mrs. Stanford's death. You will remember that in the early history of the institution the university was in dire financial straits and Mrs. Stanford pledged her jewels to see the institution through. At her funeral (the exercises were in the Stanford Chapel) one received an impression never to be forgotten. The reverence that was outwardly expressed and inwardly felt was a fitting tribute to the spirit of the founder.

Today we have listened to exercises which are again a tribute to a founder—a great founder of an educational institution.

But after all, east and west are much alike. The educational institutions have one object—a common one. I like to think of it as that of developing the imagination, for imagination is the power we all possess of seeing harmonious units and bodies in things in which the unimaginative man sees nothing but discords, separations, and ugliness.

Dr. Widtsoe:

We have no apologies to make Professor Lewis for putting him on the program tonight and he should keep this program and the record of his speech so that his record may be clear before the twins when they grow up—they arrived two weeks ago.

(The toastmaster called extemporaneously upon President

Milton H. Knudsen of Snow College, and Elder Rudger Clawson of the Council of the Twelve.)

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Miss Alice Reynolds, '10 representing the Alumni Association:

I suspected when I was asked to toast this group on behalf of the Alumni Association that it was because, like the little girl who believed that there is a royal road to learning and who said you just get on a train and the whole world goes panoramaning by you, that some one suspects the whole history of the institution has gone panoramaning by me.

So if I give evidence of this fact in what I have to say I hope you will bear with me.

I suppose that it is my part to say at this Semi-centennial some of the things that the graduates of this institution would have me say, so first of all I would say that we bring tonight a grateful heart for the administrators who have the arduous if pleasant task of presiding over the institution. I was a student of Karl G. Maeser and I wish to say that no lovely sights that I have ever seen or lovely sounds that I have ever heard were as sweet to me as his voice of power and of love. Benjamin Cluff followed Karl G. Maeser and he expanded the institution. The history of his administration will be a most interesting chapter. When he stood at the head of the institution we first looked upon our college colors; it was under his administration that Founder's Day was first observed and the first college periodicals published. His last official act was to change the name of the Brigham Young Academy to Brigham Young University.

George H. Brimhall has spanned the life of the institution. No other individual has touched it so intimately for so many years as has President Brimhall. His reward is that he is the best loved among us. Not that the students of George H. Brimhall loved him more than the students of Karl G. Maeser loved him, but the period of time has been longer, consequently he has made a greater number of friends.

Franklin Stewart Harris—an administrator to the manner born, a man whose vision o'ertops the mighty peaks of Timpanogos or, to borrow a phrase from Tennyson, one who "as our greatest are, is rich in saving common sense."

I feel that the members of the Alumni Association of this institution would wish me to pay a word of tribute to the men who have stood at its head in the capacity of Boards of Trustees and Commissioners. While we have heard today that even Brigham Young, our great founder, said teachers are very essential,

yet I believe, it is a trite saying that teachers would be very superfluous were it not for parents. So perhaps even great leaders of institutions could not function but for boards of trustees, so on behalf of the Alumni at this Semi-centennial Celebration I offer a word of gratitude to those who have founded and those who have administered as boards and commissioners.

A life went out a few days ago. Once we had a college opera and once the group in the college opera was led by a girl who played a drum. Hushed is her drum, and hushed her lullaby. There have been others like Lida who have passed from our ranks in the fifty years of the institution. I felt that you would have me pause one moment that we might think gratefully of them.

We are grateful for the spiritual traditions of this institution; we are grateful for its intellectual traditions. We pledge ourselves tonight to go forward with the highest spiritual ideals for which the Brigham Young University has stood since its inception. We wish always that we shall contribute our share to the intellectual advancement of this rapidly growing world of ours, and, by God's grace perhaps, contribute more than our share, even as its great men who stand in Congress today and who represent us in the Supreme Court of the United States are lifting our name high and making it possible for us to contribute more than a college of this size could reasonably be expected to contribute, to government.

We wish to do our share in maintaining the institution financially. We have given of our mite in the past and we wish in the future to give our mite and add there unto. In nothing shall we break faith with our Alma Mater. We shall,

"Raise the standard, bear it through,  
Our hearts are true to the B. Y. U."

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(Extemporaneous response from Dr. W. D. Bonner, representing the American Chemical Society; Don Carlos Young, representing Rensselaer Polytechnic Institution; Zina Young Card of the Board of Trustees; and Dr. Herbert E. Bolton, representing the University of California, who said:

"It is good to be here—I feel at home. I have been charmed with your hospitality; charmed with your wonderful spirit; charmed with the wonderful setting of your university. I regret that I cannot take it all back with me. It is so beautiful I am coming back again."

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*Jubilee Ball*, 9:00 o'clock p. m., at the Ladies' Gymnasium. Attended by delegates, faculty, and alumni of the University. Music was furnished by the Imperial Orchestra.



## SATURDAY, OCTOBER SEVENTEENTH

## HISTORIC PARADE

10:00 a. m.

*Order of Procession*

- |  |   |
|--|---|
| 1. Colors  | 13. Decorated Automobiles                                   |
| a. National Colors                                 | <i>Furnished by:</i>  |
| b. Service Flag                                    | Pleasant Grove Alumni                                       |
| c. White and Blue                                  | Salt Lake Alumni  |
| 2. Historic Floats                                 | Farmers and Merchant's Bank                                 |
| a. The Flag of the United States                   | Students of Warehouse                                       |
| b. Execution of the Deed of Trust                  | Provo Alumni  |
| c. Original Twenty-Nine — Lewis Hall               | University Women  |
| d. Students of the Warehouse                       | American Fork Alumni  |
| e. The New Home (Education Building)               | B. Y. U. Student Body                                       |
| f. The White and Blue                              | Students of College of Education                            |
| g. The Karl G. Maeser Memorial                     | Students of College of Arts and Sciences                    |
| h. Heber J. Grant Library                          | Students of College of Commerce and Business Administration |
| i. College of Education                            | Students of College of Applied Science                      |
| j. College of Arts and Sciences                    | Students of College of Fine Arts                            |
| k. College of Commerce and Business Administration | Director of Extension Division                              |
| l. College of Applied Science                      |   |
| m. College of Fine Arts                            |   |
| n. Extension Division                              |   |
| 3. Brigham Young University Band                   |   |
| 4. Primary Grades                                  |   |
| 5. Secondary Training School Students              |   |
| a. Junior High School                              |   |
| b. Senior High School                              |   |
| 6. Provo High School Band                          |   |
| 7. College Students                                |   |
| a. Freshmen  |   |
| b. Sophomores                                      |   |
| c. Juniors   |   |
| d. Seniors   |   |
| 8. Graduate Students                               |   |
| 9. Alumni  |   |
| 10. University Women                               |   |
| 11. Faculty  |   |
| 12. Delegates and Board Members                    |   |

*Line of March*

Education Building south to Center Street and west to first home (Lewis Hall) Third West and Center Street. Talk by L. E. Eggertsen, student of Lewis Hall. (See below.)

Counter march to University Avenue and march south to second home on Sixth South (Z. C. M. I. Warehouse.) Talk by E. S. Hinckley, Student of the Warehouse. (See below).

Return on University Avenue to Eighth North.

East on Eighth North and to top of University Hill in front of Maeser Memorial Building.

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Tableau.

## ADDRESS OF MR. LARS E. EGGERTSEN

*At Old Lewis Hall Site*

Fifty years have passed since upon this corner in a pretentious building a school began which had for its foundation, "The Glory of God is Intelligence." This was accomplished through the God-fearing man, Brother Maeser, whose foreign German accent attracted attention; whose voice carried conviction; whose nature called for work; whose desire to help made one ambitious; and whose devotion inspired love.

Shortly after the first year the school was divided into three departments—the Academic, with Brother Maeser, the Intermediate, with M. H. Hardy, and the Primary, with Kristina Smoot.

Each morning and evening our student body met in devotional exercises. Our daily routine was hard work with repetition classes and due work after school. Brother Maeser demanded punctuality, accuracy, and honesty. His righteous indignation often reached fire heat whenever any student failed to meet the school standards. He did not forget our social life. The students looked forward to Fridays. In the afternoon we had our programs. There we had a display of school talent. In the evening the Polysophical society met, and it was here that we listened to debates, to dramas, songs, and recitations, to lectures understood and some not understood.

We had no hall radiators that we could melt hearts and make dates over, and since note-passing during the day was entirely out of order, about the only time that young Lochinvars could express their fondest feelings was after polysophical. The boys would manage to clear out of the building before the girls to fight for first place in the receiving line that they might be sure they would see their "Nellie" home.

Every five weeks we had our dance. The hall was changed from an atmosphere of work to one of pleasure. Our program

of dances included quadrilles, lancers, and two waltzes. (If you young folks have as good a time at your weekly dances with all your fancy steps as we had at our quadrilles, then you must be having a good time.) At all our recreations Brother Maeser was there with his congenial personality and with his keen eye for high class recreation.

This was our home. We prayed here, we sang here, worked here, laughed here, and cried here, especially on the night of the fire. With Guest we can say,

It takes a heap of living in a house to make it home  
A heap of sun and show, and you sometimes have to roam  
Before you really appreciate the things you left behind  
And hunger for them somehow, with them 'always on your mind

Let us remember that it was on this spot that the "Y" spirit was first kindled by Brother Maeser. Though we become nationally famous in our student activities, though our buildings become magnificent structures, and our learning equal to any in the world, without the spirit of God working in the souls of students, all will become as sounding brass and tinkling cymbal.

But as each student leaves the halls of our Temple of Learning, may the "Y" spirit be carried on until the day that Brigham Young, Karl G. Maeser, and Abraham O. Smoot will say, "The school has fought the good fight and kept the faith."

## ADDRESS OF EDWIN SMITH HINCKLEY

### *At the Z. C. M. I. Warehouse*

Ladies and Gentlemen:

It is indeed fitting that this great educational procession of the Brigham Young University, representing all of the fifty years since the founding of this great potential world power, should pause for a moment and in humble reverence give thought to the institution in its humble days. And to the men and women who carried on over that period from the devastating flames of January 20, 1884 to August, 1892, when the institution made its triumphant march from the old ware-house to the present Education Building.

Within the confines of the walls of this old building, keeping time with the roar and rattle of steam locomotives and the chug of laden cars, developed a man-power and woman-power, probably not surpassed in scholarship, refinement and accomplishments by their successors.

It was here that the immortal soul of Dr. Karl G. Maeser drew to him such men as A. C. Nelson, E. G. Gowans, George Middleton, R. R. Lyman, Samuel H. Allen, B. S. Hinckley, A.

C. Lund, Henry C. Lund, Henry Peterson, and such women as Alice Reynolds, Amy Brown Lyman, Mary Lyman Gowans, Cora Groosbeck Snow, Julia Alleman Child, Ida Alleman Taylor, Julia Farnsworth Lund, May Belle Thurman Davis, Inez Knight Allen and scores of others too numerous to mention.

Here under the combined leadership and tutorage of Dr. Maeser and his faculty these young people grew in knowledge, wisdom and power, and received from him that enthusiastic inspiration which has marked so many lives.

In this old building the first connecting links between students and teachers who had been broadened and strengthened by contact with some of America's great universities took place.

James E. Talmage and Benjamin Cluff were the first fruits of outside opportunity. Here they added their strength and their influence and set in flames the ambitious souls of young men and women, and an exodus of students was started to the east.

In this old building, by the class of 1891 our colors were chosen our first school publication established, the first commencement annual printed, the first class organized, and the initial commencement exercises in the old institution were held.

Here the fires of higher and broader learning were kindled and men and women from diverse sections of the intermountain region set their faces toward greater achievement.

This urge for greater learning has deepened and broadened with the progress of the years and now as we continue our march we terminate at the new home of our Alma Mater at our great library building, which, through the ages, will be in reality a light upon the hill.

## UNIVERSITY FIELD

2:00 p. m.

Football Game: Brigham Young University versus Colorado College of Colorado Springs, Colorado. Over four thousand former students and friends witnessed the game. Ideal weather conditions contributed to the enthusiasm for the event. The newspapers have the following to say regarding the affair:

"A ferocious Cougar devoured a lean and hungry Tiger from Colorado Springs at the Young University gridiron Saturday afternoon, but narrowly escaped being done up in the attempt.

"Failure of Colorado to convert a try for the extra point after touchdown was the only thing that saved the Cougar from playing a tie game instead of coming out victoriously. The score stood seven to six in favor of the Young University.

"Joy reigned supreme in the Cougar lair, for the victory was a most fitting ending to a most successful three-day cele-



bration of the Semi-Centennial of the school. There was not an old Cougar fan in the entire four thousand who lined both sides of the field and filled the large grandstand. Everyone was young. Even the boys and girls of the original 29 who wrote the first page of the history of the Young University with Dr. Karl G. Maeser, fifty years ago, were intoxicated with joy as the gun barked out the close of the game."

### Lineup and Summary:

<i>Colorado College</i>		<i>Brigham Young University</i>
Hooper	le	Swenson
Jory	lt	Corbett
Woods	lg	Merkley
Putman	c	Hinckley
DeVries	rg	Romney
L. Brown (C)	rt	Howard
Herstrom	re	Kimball (C)
C. Brown	g	McIntosh
J. Phelps	rh	Fuller
Spicer	lh	Knudsen
F. Phelps	fb	Dixon

Substitutions: Brigham Young University—Worthington for Kimball, D. Lloyd for Knudsen. Colorado College—Bevins for J. Phelps; Phelps for Woods; Kruger for Phelps; Hall for Bowes; Waldron for Hooper; Phelps for Hall; McAllister for Waldron.

Brigham Young University	0	7	0	0—7
Colorado College	0	0	0	6—6

Officials: Referee, Warner; umpire, Raddish; head line-man, Wilson.

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## LADIES' GYMNASIUM

8:30 p. m.

Student Body Dance. Music furnished by Brigham Young University Band.

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## STANDING COMMITTEES

for

## SEMI-CENTENNIAL CELEBRATION BRIGHAM YOUNG UNIVERSITY

October 15, 16, 17, 1925

General Committee:

Christen Jensen  
George H. Brimhall

L. John Nuttall, Jr.

Publicity:

Lowry Nelson	Ed. M. Rowe
J. M. Jensen	

Alumni—Class and Club Reunions:

President E. S. Hinckley	H. M. Woodward
Secretary Kiefer Sauls	Other Alumni Officers associated

Compiling Record of Semi-Centennial Celebration:

H. R. Merrill	A. Rex Johnson
W. J. Snow	George K. Lewis
Reinhard Maeser	

Athletics:

C. J. Hart	C. LaVoir Jenson
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Care and Housing of Guests:

F. Y. Gates	Nettie N. Smart
A. Rex Johnson	Briant L. Decker
Maud D. Markham	

Decorations:

B. F. Larsen	Art Service Club
Vilate Elliott	

Historical Exhibit Showing Growth of Institution:

E. H. Holt	Annie L. Gillespie
Alice L. Reynolds	Ella Larson Brown
M. W. Poulson	Ida S. Dusenberry
H. M. Woodward	Emma Newell Brown
Inez K. Allen	Fannyq McLean
L. E. Eggertson	Ted Bushman
Alsina Holbrook	

Invitations:

President F. S. Harris	J. E. Hayes
Kiefer Sauls	

Dinner:

Elizabeth Cannon	Effie Warnick
W. H. Snell	

Registration and Information:

B. F. Cummings	Milton Marshall
Bertha Roberts	Owen Romney
Thomas L. Martin	

## Transportation:

H. V. Hoyt	Percival P. Bigelow
Elmer Miller	

## Providing Academic Costumes for Official Guests:

Herald R. Clark	M. O. Hayes
C. E. Maw	

## Reception:

J. C. Swenson	A. N. Merrill
Ida S. Dusenberry	Emma Brown
W. H. Boyle	Ed. M. Rowe

## Outings:

C. Y. Cannon	Laval S. Morris
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## Jubilee Ball:

E. L. Roberts	Wilma Jeppson
Alfred Osmond	

## Historic Parade:

Carl F. Eyring	Hermese Peterson
E. H. Eastmond	Thomas C. Romney

## Academic Procession and Seating:

T. Earl Pardoe	Assel C. Lambert
Carl Christensen	

## Music:

William F. Hansen	LeRoy Robertson
Gerrit de Jong	

## Construction of Floats:

E. H. Eastmond in charge.

## Extracts from the Journal of Orson Pratt

(Continued from Page 167, October, 1925, Magazine)

June 30th. At half-past five o'clock the barometer stood at 23.969, attached thermometer 49 deg., detached thermometer 46 deg. The morning is calm and clear. Travelled 8 miles from our morning's encampment, and arrived at Green River ferry. Green River is very high, there being in the channel from 12 to 15 feet of water; the width of the water is about 180 yards, with a very rapid current. We made two rafts, each rigged with oars and rudder, and succeeded in getting all our wagons over in safety, without taking out any of their contents. We caused our animals to swim over. There is considerable cottonwood upon this river, and good grass in some places; mosquitoes are in great abundance and very troublesome during the day, the nights being generally too cold for them. This afternoon, towards sundown, Mr. Samuel Brannan arrived in camp from the Bay of St. Francisco on the Pacific: he was a gentleman whom we appointed in the city of New York to take charge of a company of our church, consisting of 200 or 300 persons, and conduct them by ship to Upper California by the way of Cape Horn. The ship sailed from New York in the winter of 1846, and they landed in California in the autumn of the same year. Since that, Brother Brannan had for most of the time been engaged in locating a colony of the Saints on the San Joaquin river; and having brought a good printing press with him, he published a paper called the "California Star," 16 Nos. of which he had issued and brought with him to our camp. He left the Bay of St. Francisco, expressly to meet us, on the 4th of April last, accompanied by only two persons; and, having at this early season of the year braved the dangers of the deep snows upon the mountains, and the wild and savage tribes of Indians that roam over these terrific regions, he arrived in safety at our camp; having also passed directly over the camping ground where about 40 or 50 California emigrants had perished, and been eaten up by their fellow-sufferers only a few days before. Their skulls, bones, and carcasses lay strewed in every direction. He also met the hindmost of one of these unfortunate creatures making his way in to the settlements. He was a German, and had lived on human flesh for several weeks.

July 2nd. At Green River ferry, right bank, at half-past six o'clock, the barometer stood at 24.009, attached thermometer 56 deg., detached thermometer 53 deg. By a meridian altitude of the sun, the latitude is 41 deg. 52 min. 37 sec.

July 3rd. All things being in readiness we resumed our



journey in the afternoon, and traveled 3 miles, and encamped upon the right bank of Green River. Grass good; mosquitoes in dense swarms; the soil barren and sandy, except in places near the river.

July 4th.—Sunday. The camp having been called together last evening, all who were desirous to return and meet their families, who they expected were in our next emigration camp, supposed to be some 400 or 500 miles in our rear, had the privilege of so doing. Five volunteered to return. This morning they started, taking with them instructions to the Saints whom they should meet, and also a short synopsis from some of our journals as a reference, containing the distances, good camping places, etc.; and if they should meet the detachment from the Mormon battalion, under Captain Brown, one was counselled to return as a guide to the detachment, if desired. The camp met for public worship under the presidency of the bishops, some of the Twelve having returned as far as the ferry with the brethren who returned to meet their families. In the afternoon 13 soldiers, all belonging to the church, came into the camp, accompanied by those of the Twelve that went back to the ferry, where they were met. These 13 had been detached by Captain Brown to go in advance of the main body, in order to obtain some horses that had been stolen from them while at Pueblo. The thieves they had learned were at Bridger's trading post, on Muddy Fork, a few miles southwest from this. These brethren, when they came into the camp, were greeted with three hearty cheers.

July 5th. The morning is calm and clear. We left our camping ground, and traveled  $3\frac{1}{2}$  miles, following the right bank of Green River. We here came to a short halt and watered our animals, and again started, leaving Green River, and gradually ascended the bluffs, and continued over a gently undulating sandy plain, destitute of grass and water for  $16\frac{1}{2}$  miles, when we gradually descended upon the left bank of Black's Fork. This stream is about 70 feet wide, swift current, and its waters somewhat roily. The most of the mountain streams of any size have at this stage of water a muddy appearance, although when low they are represented to be very clear. We encamped for the night on the left bank of Black's Fork; grass not very good, and no timber. Several of the camp have for a few days been slightly afflicted with fever, probably occasioned by the suffocating clouds of dust which rise from the sandy road, and envelope the whole camp when in motion, and also by the sudden changes of temperature; for during the day it is exceedingly warm, while the snowy mountains which surround us on all sides, render the air cold and uncomfortable during the absence of the sun.

July 6th. At half-past six this morning the barometer stood

at 23.859, attached thermometer 53 deg., detached thermometer 52 deg. The morning is calm and very pleasant. We traveled  $3\frac{3}{4}$  miles, and forded Ham's Ford, which is now about 35 or 40 feet wide and about 2 feet deep. In  $1\frac{1}{2}$  miles we came to Black's Fork ford, which is about  $2\frac{1}{2}$  feet deep in the channel. We proceeded on about 13 miles, and recrossed Black's Fork, the depth about the same as below. We camped upon the left bank. The grass was good; some dense clusters of willows, and four or five cottonwood trees near camp. Around our encampment we noticed considerable quantities of flax. A number of fish, (by some called salmon-trout,) weighing from 1 to 10 pounds, have been caught with the hook in the different streams on this side of the South Pass.

July 7th. This forenoon I came on in advance of the camp for the purpose of taking some observations. Two and a-half miles brought me to the ford of Black's Fork; water about 3 feet deep. Two and three quarter miles further I crossed a branch on the right bank of Black's Fork, about 35 feet wide, and  $1\frac{1}{2}$  feet deep. Eleven and a quarter miles from this I arrived upon the right bank of Black's Fork. Nine Indian lodges stood a few rods distant, occupied by the families of the trappers and hunters, who have taken squaws for wives. Some few half-breed children were seen playing about their lodges. Bridger's trading post is situated half a mile due west of these lodges on an island. The main camp having arrived, we passed over four branches of Black's Fork, without any road but a foot-path. Three quarters of a mile brought us to the door of Bridger's. We here turned to the south, and crossing three more branches camped within half a mile of the post. Black's Fork is here broken up into quite a number of rapid streams, forming a number of islands, all containing 700 or 800 acres of most excellent grass, with considerable timber, principally cottonwood and willow. Bridger's post consists of two adjoining log-houses, dirt roofs, and a small picket yard of logs set in the ground, and about 8 feet high. The number of men, squaws, and half-breed children, in these houses and lodges, may be about 50 or 60. I took some astronomical observations, which gave for the latitude of the post 41 deg. 19 min. 13 sec. By a mean of two barometrical observations, taken on the 7th and 8th, the calculated height above the level of the sea was 6665 feet. The distance from the South Pass is  $109\frac{1}{2}$  miles. Mosquitoes very numerous and troublesome.

July 8th. The morning is cold. Ice was formed during the night, which, however, was soon melted by the rising sun, the thermometer standing at nine o'clock at 66 degrees, with a brisk wind from the south-west. Several large speckled trout were caught with the hook this morning. Our blacksmiths are busily engaged in setting wagon tires, shoeing horses, etc., and preparing

for a rough mountainous road, in a south-west direction towards the Salt Lake.

July 9th. Mr. S. Brannan and some few others returned towards the South Pass, to meet the main detachment of the battalion. We again resumed our journey, taking Mr. Hasting's new route to the Bay of St. Francisco; this route is but dimly seen, as only a few wagons passed over it last season. We continued gradually to ascend, and in  $6\frac{1}{4}$  miles came to a small brook, formed by a spring and melting snow, which lay in places upon its banks. In about  $\frac{3}{4}$  of a mile crossed this brook, and ascended a long steep hill for about  $\frac{1}{2}$  a mile, at the top of which I obtained the latitude, which was 41 deg. 16 min. 11 sec., after which our road led across a comparatively level table land for 2 or 3 miles. We then descended 150 to 200 feet down a very steep hill. We traveled  $5\frac{1}{2}$  miles from the station, where I took the latitude, descending 400 or 500 feet, and crossed a stream about 15 feet wide and  $1\frac{1}{2}$  feet deep,—very clear water: this is said to be a branch of Muddy Fork. Some few willows upon its bank. We encamped on the left bank for the night, it being 13 miles from Bridger's. The grass is good; there is a quantity of large grass, which very much resembles wheat, having heads and nearly as tall—our animals are very fond of it. We discovered, now and then, a little of this kind of grass on the Sweet Water, but as we continue our journey it increases in quantity. There is another species of fine tender grass, which the animals are also extremely fond of. We saw today considerable cedar upon the hills, on each side of our road; it is low and scrubby. No game to be seen. A short distance from where we encamped, we saw an abundance of fine grit sandstone, of very excellent quality for grindstones.

July 10th. We commenced gradually to ascend, passing a small spring which we called Red Mineral Spring, from the extreme redness of the soil out of which it issued; its taste was very disagreeable, and no doubt poisonous, on account of the great percentage of copperas which it contained; from the taste, I should judge that it also contains considerable alum. After a journey of 5 miles we attained the summit of a ridge between two branches of Muddy Fork. The barometric height above the sea, was 7315 feet. From this summit we commenced descending for about one mile, and came upon a small level valley, from 30 to 50 rods wide: there was some water in places in this valley, proceeding principally from mineral springs. From the ridge we had descended 300 or 400 feet, we followed up this valley to the south-west, and halted for noon 3 miles from the last named ridge, latitude 41 deg. 14 min. 21 sec. We continued on for 5 miles, our

road ascending gradually for a while, and then quite abruptly, until we attained the summit of the dividing ridge between the waters of the Gulf of California and those of the Great Salt Lake, or the branches of Muddy Fork on the east and Bear River on the west. The barometric elevation of this ridge above the sea is 7700 feet, being 615 feet higher than the South Pass at the head of the Sweet Water. From this summit we commenced descending very abruptly at first, and then more gradually. We continued down this narrow valley in a south-westerly direction for about four miles; no running water, but some standing in pools; the grass was good. From this ravine we crossed a slight elevation on the left, and descended gradually upon a small tributary to Bear River; here we encamped for the night. About 25 rods south of this stream, coming out of the bluffs on the left bank, is a most excellent cold spring of pure water; good grass. Some few willow, with the wild sage, was our fuel as usual. On the side of the hills to the north-west, about 100 rods, are some few cedars. We are now 5 miles from the summit of the last dividing ridge. We traveled 18 miles today. Just before our encampment, as I was wandering alone upon one of the hills, examining the various geological formations, I discovered a smoke some two miles from our encampment, which I expected arose from some small Indian encampment. I informed some of our men and they immediately went to discover who they were; they found them to be a small party from the Bay of St. Francisco, on their way home to the States. They were accompanied by Mr. Miles Goodyear, a mountaineer, as far as this point, where Mr. Goodyear, learning from us that the Oregon emigration was earlier than usual, and that they, instead of coming by way of Bridger's had taken a more northern route, concluded to go down Bear River, and intersect them for the purpose of trade.

July 11th.—Sunday. Mr. Craig and three others proceeded on their journey for the States. Mr. Goodyear and two Indians went down Bear River. The morning is clear, calm, and pleasant, although it was cold during the night, forming considerable ice. About  $1\frac{1}{2}$  miles south we discovered a mineral tar spring, and a few rods to the north-east some sulphur springs. At this point the roads fork, a few wagon tracks bearing off to the south, while a few others bore down the small creek on which we were encamped.

July 12th. This morning we resumed our journey, taking the right hand fork of the road down the creek, which is represented as being the nearest, and  $1\frac{3}{4}$  miles brought us to Bear River ford. The river here is about 60 feet wide,  $2\frac{1}{2}$  feet deep; a very rapid current, and the bottom completely covered with rounded boulders, some of which were about as large as a human head. The height



above the sea is 6836 feet. Some speckled trout were caught in the stream this morning. The road again forks at this place. We took the right hand, which bore a few degrees south of west. For about 2 miles our road gradually ascended, and crossing a ridge we commenced descending, following down for several miles a ravine in which there was little water. Plenty of grass, of an excellent quality, is found in almost every direction. The country is very broken, with high hills and valleys, with no timber excepting scrubby cedar upon their sides. Antelope again appear in great abundance, but rather wild: some 10 or 12 were brought in by our hunters in the course of the day. The road is exceedingly difficult to find, excepting in places where the grass has not completely obscured it. We halted for noon a little east of a pudding stone formation. This ledge is on the right of the road, which passes along at its base. The rocks are from 100 to 200 feet in height, and rise up in a perpendicular and shelving form, being broken or worked out into many curious forms by the rains. Some quite large boulders were cemented in this rock. Mr. B. Young, being sick, concluded to stop a few hours and rest; several wagons stopped with him for company, the rest being requested to move on. We continued down the ravine but a short distance, where it empties its waters into a small tributary of Bear River, which we crossed and again began to ascend for some distance, when we crossed another ridge and descended rather abruptly at first but afterwards more gradually into another ravine, at the head of which was a good spring of cold water. We continued descending this ravine until towards evening, when we encamped at the foot of a ledge of rocks on the right. Here is the mouth of a curious cave in the center of a coarse sandstone fronting to the south, and a little inclined from the perpendicular. The opening resembles very much the doors attached to an out-door cellar, being about 8 feet high and 12 to 14 feet wide. We called it Reddin's Cave, a man by that name being one of the first in our company who visited it. We went into this cave about 30 feet, where the entrance becoming quite small, we did not feel disposed to penetrate it any further. On the under side of the roof were several swallow's nests. Mr. Young did not overtake us tonight.

July 13th. Early this morning we dispatched two messengers back to meet Mr. Young, being unwilling to move any farther until he should come up. The barometer here indicates quite a fall since leaving Bear River, the mercury standing, at half-past six, a. m., at 24.005, attached thermometer 62 deg., detached thermometer 60.5 deg. The morning is calm and clear. The two messengers returned, and Mr. H. C. Kimball with them. They reported Mr. Young as getting better, but that he did not think of moving today. Those of the Twelve present directed me to take 23 wagons and

42 men, and proceed on the journey, and endeavor to find Mr. Reid's route across the mountains, for we had been informed that it would be impracticable to pass through the canyon on account of the depth and rapidity of the water. About 3 p. m. we started, and proceeded down Red Fork about  $8\frac{3}{4}$  miles and encamped. At present there is not much water in this fork thus far. The height of our encampment above the sea is 6,070 feet.

July 14th. We resumed our journey. Traveled about  $6\frac{3}{4}$  miles, and halted for noon, latitude 41 deg. 1 min. 47 sec. In the afternoon traveled about  $6\frac{1}{4}$  miles further, which brought us to the junction of Red and Weber's Forks. Our journey down Red Fork has truly been very interesting and exceedingly picturesque. We have been shut up in a narrow valley from 10 to 20 rods wide, while upon each side the hills rise very abruptly from 800 to 1200 feet, and the most of the distance we have been walled in by vertical and overhanging precipices of red pudding-stone, and also red sand-stone, dipping to the north-west. in an angle of about 20 deg., (the valley of the Red Fork being about south-west.) These rocks were worked into many curious shapes, probably by the rains. The country here is very mountainous in every direction. Red Fork, towards the mouth, is a small stream about 8 feet across: it puts into Weber's Fork from the right bank. Weber's Fork is here about 70 feet wide, from 2 to 3 feet deep; a rapid current, stony bottom, consisting of boulders: water very clear; its course bearing west-north-west. Height of the junction above the sea 5,301 feet. The road has been quite rough, crossing and re-crossing the stream a great number of times. There is some willow and aspen in the valley and upon the side hills, and some scrubby cedar upon the hills and rocks as usual.

July 15th. We resumed our journey down Weber's Fork, crossing on to the left bank. Traveled about 6 miles, and encamped about one mile above the canyon, which at the entrance is impassable for wagons. The road, crossing the river to the right bank, makes a circuit of about 2 miles, and enters the canyon at the junction of a stream, putting in from the right bank. about one-third as large as Weber's Fork. I rode on horseback, in company with Mr. Brown, about 5 miles down from our encampment, and being convinced that this was the 10 mile canyon which had been spoken of, we returned to camp. In the meantime Mr. Markham, with one or two others, had gone up the river on the right bank, in search of Reid's trail across the mountains, leading down to the south-eastern shores of the Salt Lake. Mr. Brown and I also went in search, traveling along the bluffs on the south. We soon struck the trail, although so dimly seen that it only now and then could be discerned; only a few wagons having passed here one year ago, and the grass having grown up,

leaving scarcely a trace. I followed this trail about 6 miles up a ravine, to where it attained the dividing ridge leading down to another ravine, in a southerly direction, and returned again into camp. There is some cottonwood timber fringing the shores of Weber's Fork, and also thick clusters of willows, making very close thickets for bears, which from their large tracks and the large holes they have made in digging for roots, must be very numerous.

July 16th. At half-past four o'clock this morning we were visited by a thunder-shower: nearly rain sufficient to lay the dust; which is rather more than usually falls in the showers which have been frequent for a few days past. At half-past five o'clock the barometer stood at 24.779, attached thermometer 53 deg., detached thermometer 52 deg. Calm, and still partially cloudy. We concluded to send Mr. Rockwell back, to report to the other portion of the pioneers that we had found the new route, etc., which we had anticipated would be troublesome to find. We resumed our journey up a small stream on Reid's route, sending in advance of the wagons a small company of about a dozen with spades, axes, etc., to make the road passable, which required considerable labor. We traveled about 6 miles, and, crossing the ridge, began to descend another ravine. Traveled down about  $2\frac{1}{2}$  miles, which took about 4 hour's labor, and encamped for the night. Plenty of grass and water; some antelope; small willows in abundance. After we had encamped Mr. Newman and myself walked down the ravine to examine the road. We found that Mr. Reid's company last season had spent several hour's labor in spading, etc., but finding it almost impracticable for wagons, they had turned up a ravine, at the mouth of which we had encamped, and taken a little more circuitous route over the hills.

July 17th. A severe frost during the night. Early this morning I started out alone, and on foot, to examine the country back, to see if there was not a more practicable route for the companies in the rear than the one we had come. I was soon satisfied that we had taken the best and only practicable route. Met a large grey wolf about 4 rods from me. I returned to camp and counselled the company not to go any farther until they had spent several hour's labor on the road over which we passed yesterday afternoon; and all who were able to work labored about two-thirds of the day upon the same; and, leaving orders for the camp towards night to move on, Mr. Brown and myself rode on to explore. About  $3\frac{1}{2}$  miles brought us down upon the right bank of the creek, which was about 20 feet wide; swift current. This creek passes through a canyon about 40 rods below, where it is for a few rods shut up by perpendicular and overhanging walls, being a break in a mountain, which rises several hundred

feet upon each side. The creek plunges underneath a large rock which lays in its bed, near the foot of the canyon, blockading the same, and making it wholly impassable for wagons or teams. We followed the dimly traced wagon tracks up this stream for 8 miles, crossing the same 13 times. The bottoms of this creek are thickly covered with willows, from 5 to 15 rods wide, making an immense labor in cutting a road through for the emigrants last season. We still found the road almost impassable, and requiring much labor. The mountains upon each side rise abruptly from 600 to 3,000 feet above the bed of the stream. Leaving our horses at the foot, we ascended to the summit of one which appeared to be about 2,000 feet high. We had a prospect limited in most directions by still higher peaks: the country exhibited a broken succession of hills piled on hills, and mountains on mountains, in every direction. We returned and met our camp about  $4\frac{3}{4}$  miles from where they were encamped in the morning. They were encamped about 2 miles above the canyon, on the left bank of Canyon Creek. At this place there is a small rivulet which runs down from the mountains: the water pure and cold.

(To be continued)

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“But did you not say there was no opportunity for them, (those who died without hearing the Gospel), to attend to these ordinances in the life to come?” I did. “Then why did you say that there will be an opportunity for them?” There is quite a difference between having the opportunity, and attending to the ordinances. You can not attend to the latter in the life to come. Parties who have died in this generation or in the generation passed, without having an opportunity to be baptized by a man holding authority, will have an opportunity of hearing the Gospel in the life to come; but they can not attend personally to the ordinances thereof. Why? Because God has ordained that men, here in the flesh, shall be baptized in this life; or, if they die without a knowledge of the Gospel and its ordinances, that their friends in the flesh, in the day of his power, when he brings forth the everlasting Gospel, shall officiate for them, and in their behalf. This is another peculiarity of the doctrine of the Latter-day Saints—baptism for the dead.—*Orson Pratt, Journal of Discourses*, Vol. 18, page 52.



## Lesson Department

### LESSONS XVI and XVII

First and Second Weeks for February\*

#### THE PHOENICIANS

##### I. *Origin of the Phoenicians.*

Like the Hebrews, the Phoenicians were of Semitic origin. Their ancestors likely lived near the Persian Gulf at the mouth of the Tigris-Euphrates rivers, but early migrated westward and finally reached the ports of the Mediterranean Sea.

Hall thinks that the chief Phoenician city states were already in existence at the time of the Egyptian 12th Dynasty. (2,000-1788 B. C.) Ref: Ancient History of the Near East. H. R. Hall.

As evidence he cites the fact that Byblos, a Phoenician city, was connected in a very curious way with the myths of the Egyptian delta. The dismembered body of Osiris, an Egyptian God, after his murder by Set, was said to have been washed up at Byblos in a great chest and Isis, his wife, went thither to reclaim it. This points to a connection by sea between the delta and Phoenicia in the very earliest period.

##### II. *Home of the Phoenicians.*

Immediately to the north of Palestine and lying between the Mediterranean Sea and the lofty ranges of the Lebanon Mountains, is a narrow strip of broken coast land. This was the home of the ancient Phoenicians.

Because of their proximity to the sea and due to the further fact that the Lebanon Mountains to the east made inland migration difficult, the Phoenicians early became the greatest navigators of the sea up to their period. They seemed to have been the first navigators of the "Great Sea" who boldly pushed from the shore and made their voyages out of sight of the land. Historians believe that they were the first to guide their ships at night by the polar star, and that towards the close of the 9th century B. C. they had pushed into the western Mediterranean in search of tin which seemed to be mined on the Iberian (Spanish) peninsula. Later they pushed through the Gates of Hercules, (Strait of Gibraltar), braved the dangers of the Atlantic, and "brought back from those stormy seas the tin gathered in the mines of Britain."

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\*It is suggested that the class leader divide these lessons to suit the occasion.

### III. *The Principal Cities of the Phoenicians.*

Tyre and Sidon were the principal cities of the Phoenicians. We must think of the Phoenician government as a sort of league or confederacy in which the cities never coalesced to form a real nation. The petty cities generally acknowledged the leadership of Tyre or Sidon, the supremacy of the confederacy first being held by Sidon and later by Tyre. From the 11th century to the 4th century B. C., Tyre had the distinction of controlling the affairs of Phoenicia. This was the Golden Age of her maritime power when she was recognized "queen" of the Mediterranean and when the fame of the "Island Capitol" spread throughout the world. During the last century of their existence, the Phoenician confederacy was subject to one or the other of the following countries: Egypt, Assyria, Babylonia, Persia, and Macedonia. Tyre was laid in ruins 332 B. C. during the memorable siege and capture of the city by Alexander the Great. She later slightly recovered, but finally the great city was made "bare as the top of a rock," "a place for the fisherman to cast his net," thus fulfilling a prediction made several centuries earlier by the great Jewish prophet. Ezek. 26-14.

### IV. *Phoenician Contributions to Civilization.*

#### A. *Trade and Colonial Expansion.*

Antedating the maritime activities of the Greeks and Romans, the Phoenicians were the greatest traders of antiquity. Their ships were loaded with gorgeous clothing, perfume, glass, alabaster, porcelain, bronze, and silver table ware wrought with splendid decorated patterns, polished ivory combs, and beautiful jewelry. Hiram, king of Tyre, furnished skilled labor and material for the building of Solomon's Temple. As early as 1400 B. C., ships had sailed from Bablos and Tyre along the coast and then up the Nile to Thebes, the capitol of Egypt, "laden with such things as the Sidonian craftsmen could make." In the 11th century B. C., the Phoenician merchantmen were supreme in the delta ports of Egypt. It seems quite likely that it was the "Phoenician tradesmen who first saw the importance of the geographic position of Corinth on the Isthmus, and made it an emporium of commerce between the two seas." They were attracted to Britain and Spain by the tin mines; to Thera and Kythera for purple fisheries; to Thasos and Thoru for their gold mines. By founding Carthage more than half way towards the Gates of Hercules (Strait of Gibraltar), Tyre had completed her occupation of sufficient harbors on the coast of Africa to appropriate to herself by the end of the ninth century, control of the western Mediterranean basin. She established secondary ports in west Sicily, Sardinia, and Spain,

which enabled her to convert the sea for a while into something like a Phoenician lake. While such was true in the west, in the eastern basin of the Mediterranean, Tyre never established complete commercial supremacy. That the Phoenician traders did establish themselves in the Aegean Sea is without doubt true, but from times very remote it was the sphere of the Aegean navigator. The main stream of Phoenician commerce hugged the south rather than the north coast of the eastern Mediterranean. The Phoenician sailors were essentially southern and preferred the mild salubrious climate of the eastern shore to the cold winter of the Aegean and Adriatic Seas.

### *Problems*

1. Locate on your map the early home of the ancestors of the Phoenicians.
2. Locate Phoenicia with reference to the following: (a) Asia Minor; (b) Syria; (c) Palestine; (d) Greece; (e) Egypt.
3. Account for the early maritime activity of the Phoenicians.
4. (a) Outline on your map the route taken by the Phoenicians on their expeditions to Britain in search of tin. (b) Point out the Phoenician colonies along the route.

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## LESSON XVIII

### Third Week in February

#### RECORDS AND METHODS OF RECORD KEEPING DEPARTMENT

##### *Individual Index and References.\**

This is the second division of the L. D. S. Family Record, the one designated (b).

The first section, "Family Group Genealogy (a)" was explained in "Lesson Outlines for October" in the July, 1925, magazine, pages 136 and 137. The third section, "Family History-Journal (c)" was explained in "Lesson IX" in the October, 1925 magazine, pages 176 and 177.

The question is frequently asked, "What is the use of all these references, especially concerning physical characteristics, when our object in all this genealogical compilation is Temple work?"

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\*Note: Each person who is studying these lessons at home, should provide himself (or herself) with a copy of the L. D. S. Family Record, No. 0 @ 15c or 00 @ 25c; and class leader should encourage the members of the class to purchase a copy for individual use in the class.

The answer is this: Life is not simply a question of caring and striving for the useful and convenient, we want the adorning and beautifying, also. As one writer has so aptly stated it: "Life is made worth while by its charm."

Our Father in Heaven has given us a most beautiful world to live in, and in the ultimate, beauty is necessary to the harmonious development of our lives.

We decorate our homes, on the outside with lawns and shrubs and flower-beds, arranged in artistic designs; and on the inside with beautiful pictures, rugs, and decorative furniture. Each home-maker puts as much thought, care and expense into the beautifying of the home as into its useful and necessary features. Why should we not embellish our histories as well as our homes?

One reason why so many people find genealogy dry, is because they think it is just the hard, bare facts of life, when in reality it includes the *historical setting* of a person's life. Even history would be dull without any descriptions of the men and women whose deeds and lives make history.

Our Family History-Journal is a combination of the genealogy, biography, and history of each and every member of the family; therefore it is fitting that we decorate these *bare facts* with *word-pictures* of the people who constitute the family; endow each with his or her individuality, give a full and complete description of the physical attributes, and also the mental characteristics and attainments.

Our Savior tells us (Matt. 6:28-29) to "Consider the lilies of the field, how they grow, they toil not, neither do they spin, and yet I say unto you that even Solomon in all his glory, was not arrayed like one of these."

It would be well to take this lesson to heart, and try to make our histories as beautiful as we can, and weave in to them some of the romance of life along with the actualities.

### *Problems*

1. Of the three divisions of the L. D. S. Family Record, which is the principal and most important one?
2. Which is the second in importance?
3. Why do we treat of the second division last?
4. When reading of any person, place or thing, what kind of a picture do we hold in our minds? Is it made clearer when the description gives details?
5. How many have been disappointed in meeting people of whom much has been told, and of whom no personal description is known?



## LESSONS XIX and XX

First and Second Weeks for March

## CONTRIBUTIONS OF PHOENICIA TO CIVILIZATION (Continued)

B. *The Alphabet and Systems of Writing.*

Phoenicia is referred to by Myers as the "missionary of antiquity," his explanation being that she was the dispenser of oriental civilization to the greater part of the known world, particularly to those peoples in proximity to the Mediterranean Sea.

Of more value than the manufactured goods was the system of writing introduced to the Greeks by the Phoenicians several centuries B. C. As early as 1000 B. C. the Phoenician merchants had ceased to use the inconvenient clay tablets of Babylon in use throughout the "fertile crescent" from Palestine to Babylonia, and were writing on the Egyptian papyrus. Cumbersome hieroglyphics had been discarded for a system of twenty-two signs, for writing their own language. These signs were alphabetic letters. Thus for the first time an alphabet had entered Europe; and from this alphabet brought to the Greeks by the Phoenicians, all the alphabets of the world have been derived, including our own. An alphabet antedating this one, however, was originated by the Egyptians. By 3000 B. C. they had perfected an alphabet of twenty-four letters. It was the oldest alphabet known. The achievement of an alphabet by the Phoenicians was largely due to Egyptian influence, but the Egyptian alphabet was not perpetuated by other nations. Credit, however, should be given the Egyptians for making the discovery that a river reed known as papyrus, split into thin strips, could be written upon with greater ease than bits of pottery, bone, or wood. They found also that by thickening water with a vegetable gum and adding soot from the blackened pots, they had an excellent ink. They then conceived the idea that with a sharpened reed dipped into this mixture, writing could be done very well. This equipment for writing as well as the Phoenician alphabet, was passed on from the Phoenicians to the Greeks, and from the Greeks to the Romans, and finally found its way into all parts of the civilized world. The value of such a gift is beyond computation because the keeping of genealogical and all other records once so clumsily inscribed became now a comparatively easy matter. Bearing on this phase of the matter I quote the following from a world historian: "The invention of writing and of a convenient system of records on paper has had a greater influence in uplifting the human race than any other intellectual achievement in the career of man. It was more important than all the battles ever fought and all the constitutions ever devised."

## THE ORIGIN OF THE TERMS "PAPER" AND "BIBLE"

Ref.: Ancient Times, page 273.

The Greeks received from abroad the word papyrus designating the Egyptian paper on which they wrote, and we know that this word has its English form in the word "paper." Much of the papyrus used by the Greeks was delivered to them by the Phoenician merchants from the famous Phoenician City, Byblos. Just as we apply "china" to a kind of table ware which comes from China, so the Greeks often called papyrus "byblos" after the Phoenician city from which it came. Thus when they began to write books on such rolls of paper, they called them "biblia." It is from this term that we receive our word "bible." (Literally book of books.) "Hence the English word bible, once the name of a Phoenician city, is another living evidence of the origin of books and the paper of which they were made in the ancient orient from which the Greeks received so much."

*Problems*

1. Justify the statement of Myers that Phoenicia was "the missionary of antiquity."
2. Before a knowledge of a letter alphabet came to the Egyptians and the Babylonians, in what manner did they record historical data?
3. As a genealogist, justify Breasted in his statement that the invention of writing and a convenient system of records on paper has had a greater influence in uplifting the human race than any other intellectual achievement in the career of man?
4. How did the terms "paper" and "bible" originate?

## LESSON XXI

## Third Week in March

## RECORDS AND METHODS OF RECORD KEEPING DEPARTMENT

*Cross-reference (Continued)*

The Department of "Individual Index and References" is designed as a means of tabulating these countless items of interest (see previous lesson, page 120, this number of the magazine) which should embellish the pages of our Family History—Journal.

To begin with the *form* of the "Individual Index and References": there are four separate and distinct "*cards*" on each page, each one intended for a person whose history is included in the "Family History—Journal." These "*cards*" are numbered 1, 2, 3, 4, making the references easy for page and "*card*." The name is

written on the blank line, directly above the word "name" and the number. Always write the surname first, then a comma, and follow with the given or Christian name, in full; married name of women, last, in brackets.

There are four sets of references for each individual. The first pertains to the physical being, which is quite proper, for if the history begins as it should do with birth, these physical attributes are the first that are known concerning the individual, and the only ones, *except the genealogical data*, by which he, or she, may be identified. Each one of these nine subjects should be treated of and described. Should an infant have an infection in his eyes, this fact should be stated, and the entire history of the case be given in full. This knowledge may be a safe-guard to him in later life, when going into any hazardous pursuit it would cause him to take greater precautions to preserve his eyesight. People who have had great trouble with their teeth in later life, as instanced by Theodore Roosevelt whose death was caused from the infection of an ulcerated tooth, might have avoided some of these troubles had a record been kept of all childhood infections, fillings, and dental treatments. And so on down the list, for the "Hair, Hearing, Height, Weight, Chest, Waist," each and all have a bearing upon the future well-being of the growing child and influence his or her future life, the record of a child's health being the most important of all. Many insurance companies and railroad companies call for a complete record, from earliest childhood, of the health of an applicant.

The next set of references covers the material, or temporal activities of a person's life. The "schooling" (or lack of it) the "Occupation, Avocation, Travels, Ancestry and Residence" are all highly important and should be enlarged upon in the history of each individual member of the family, except of course, those who die in infancy.

The third set of references pertains to the spiritual or church history of the family. All *Patriarchal Blessings* should be copied in full in the Family History-Journal. The dates and complete record of each son's *Ordinations*, as they take place, with names of those who officiated, should be written into the history. Each and every church office, and auxiliary office, held by any member of the family should be recorded. History of all *Missions* will be given in full.

Should one of the daughters of the family teach a class in Sunday School or play the organ, these facts should be noted, for they are the foundation of that spiritual life which we hope to see bud and blossom in our children.

The fourth and last set of references are for minor and incidental circumstances which occur in the family or to members of

the family that are not otherwise listed; the last lines being used for additional references from either of the previous sets or for further miscellaneous happenings.

In the next *Record Department Lesson* will be given full directions for making the references and cross-references, from the "Family History—Journal" to the "Individual Index and References," and back again.

### *Problems*

1. Describe the form of the "Individual Index and References."
2. Are the four divisions on each page really "cards"?
3. Why then are they called "cards"?\*
4. Why is the list of physical characteristics placed first in the "Individual Index and References"?
5. Why do we ascend as on a ladder, from the physical, then to the temporal, and lastly to the Spiritual references, in our Family History—Journal?

## LESSONS XXII and XXIII

First and Second Weeks in April\*\*

### THE HEBREWS

#### *1. Home of the Hebrews—Palestine.*

##### *A. Location and Size*

From their origin some countries seem destined to become the battle fields of contending nations surrounding them. An example of this is had in the little territory bordering on the eastern shore of the Mediterranean Sea known as Palestine, one of the early homes of the Hebrew people. A no less striking example would be the little kingdom of Belgium which from time immemorial has been the scene of many bloody conflicts.

By its position, Palestine formed a kind of meeting place where most of the military nations of the ancient world were bound sooner or later to come into violent conflict. Confined as it was between the sea and the desert it offered practically the only route of easy access for any army marching from Africa to Assyria and all conquerers whether bound for Mesopotamia or Egypt were obliged to pass through it. Such invasion could not be stopped by the inhabitants of this territory due to the rugged topography of

\*Ans.: Because they are written in the style of Index cards.

\*\*It is suggested that the class leader divide these lessons to suit the occasion.



the country which subdivided it into isolated districts thus restricting each tribe to a narrow existence.

Originally Palestine was about 150 miles long and contained less than 10,000 square miles. In area it was about the size of Vermont. Its diminutive size can be visualized by calling attention to the fact that our state of Utah contains approximately 82,000 square miles or is about eight times as large as the land of Palestine.

### *B. Physical Features*

1. Jordan valley. Paralleling the western boundary line of Palestine is the gorge through which flows the water of the Jordan. This gorge or crevasse is supposed by archaeologists to have been the result of an earthquake. A river unique in character flows down this gigantic crevasse, fertilizing a valley formed by it from end to end. The river rises in the northern part of Palestine and wends its way to the Dead Sea. At a lake known as the Waters of Merom, the Jordan reaches approximately the level of the Mediterranean Sea, but instead of maintaining this level the river makes a sudden drop on leaving the lake, cutting for itself a deeply grooved channel in its descent to Lake Gennesaret, or as commonly called, the Sea of Galilee. In this short distance it drops more than six hundred feet. From here it passes from rapid to rapid with such windings that it covers a distance of sixty-two miles before it finally makes its way into the Dead Sea, a body of brackish water 1300 feet below the level of the Mediterranean Sea. The territory on either bank is made up of striking contrasts. On the east of the river rises abruptly, an elevated area, known as the Mountains of Moab. Behind these is an immense table land slightly undulating and intersected in all directions with small streams of water that make their entrance into the Jordan River and the Dead Sea. This territory seems to be set off by itself from the rest of the world, thus ostracizing the people inhabiting it, from a participation in the social affairs of the world. People in this region make their living largely from their flocks and herds. West of the Jordan, lies a confused mass of hills and slopes affording an impoverished soil on which is raised such products as corn, vines, and olives. One ridge, Mt. Carmel, is detached from the principal chain near the southern end of Lake Gennesaret and runs obliquely to the northwest and finally projects into the sea. North of this range extends Galilee. This region abounds in refreshing streams and fertile valleys, while to the south the country falls into three parallel zones. Stretching along the eastern coast line is a littoral or coastal plane composed of sand dunes and marshes. The next zone is a plain dotted about with woods and "watered by intermit-

tent rivers," while the last zone is made up largely of mountainous formations. The region of dunes is not necessarily barren. It contains such towns as Gaza, Joppa, and Ascalon. These places are surrounded by flourishing orchards and gardens. The plains yield bountifully every year, the ground needing no fertilizer and very little labor. The higher ground and hilltops are sometimes covered with verdure but farther south they are denuded and burnt by the sun. The valleys are watered only by springs which are mostly dried up in the summer and the soil is parched, due to the continuous heat. Thus this territory can scarcely be distinguished from the desert.

Ascalon and Joppa located as we have already said along the sea coast, are ports where vessels usually came for refuge from the storms. On the plains and lower slopes of the mountains were fortresses and villages in the neighborhood of the roads leading over Jordan. Here were such cities as Gibeah and Jerusalem. "The scarcity of rain except in certain seasons, and the tendency of rivers to run low, contributed to make the farmers expert in irrigation and agriculture." Fields of wheat and barley extended throughout the valleys broken here and there by orchards—the almond, fig, apple, and pomegranate. If the slopes of the valley were too abrupt for cultivation, stone walls were built to collect the falling earth, and thus the side hills became transformed into terraces rising one above another. Upon these terraces were planted either in lines or in trellises, the grapevine which yielded abundantly for the support of the husbandman. It was indeed a "land of milk and honey."

As we advance further north, we find the hillsides covered with "richer crops and the valleys decked out in a more luxuriantly and warmly-colored vegetation." Shechem lies in an amphitheatre of verdure which is irrigated by a goodly number of unfailing streams. Towns grew and multiplied on this rich loamy soil. Farther to the north oaks began to appear, sparsely at first, but afterwards forming vast forests which in modern times have been greatly depleted by the peasantry.

### *Problems*

1. On the map locate Palestine with reference to Babylonia, Persia, Media, Assyria, Egypt, Phoenecia, Greece.
2. Compare the size of Palestine with Egypt, Phoenecia, and the states of Delaware and Texas.
3. Outline the similarities and differences in the physical features of Palestine and the Great Salt Lake Basin.
4. Outline the main highways leading through Palestine from Egypt to Mesopotamia.

## LESSON XXIV

## Third Week in April

## RECORDS AND METHODS OF RECORD KEEPING DEPARTMENT

*Reference and Cross-reference for "Individual Index and References"*

The previous lesson in this department gave many of the reasons why the history of incidents occurring under the various subjects listed in this "Index" should be fully recorded in the "Family History—Journal."

In this lesson will be explained how to find, with but little effort, these various items, when needed.

The Lesson on pages 185 and 186 in the October, 1925 magazine, tells how to make the reference to the "Family History—Journal" from the "Family Group Genealogy," and back again. The rules that govern those references hold good for this index. All references are made to page and line.

Each index "card" of "Individual Index and References" has twelve columns, for the figures to be placed opposite every subject of the references; the letter "P" standing for page, and the letter "L" for line; making six groups of two columns each, divided by the blue line. An example of how to use these references follows: Just suppose that on page 25 and line 5 of the "Family History—Journal" is the beginning of an account of the first attendance at any school, of the eldest child of the family. The child is a boy, and his name is John Adams. On the first page of the (b) or second division of the "L. D. S. Family Records," (the division we are now studying, which is the "Individual Index and References"), the number one "card" may belong to his father; his mother's "card" may be number 2; and his "card" may be number 3, on the same page. His name would be written on the blank line at the top of the "card," with "Adams" first, then a comma, then "John." Suppose also, that many of the spaces have been filled opposite the list of physical attributes, the first set of references on the "card." "Schooling" is number 10 and the first one, in the second set. Now in the first space, after the first blue perpendicular line, opposite the word "Schooling," write "25," meaning that the first account in the "Family History—Journal" of the schooling of young John Adams is recorded on page twenty-five. Then in the next space, which is divided from the first by a red perpendicular line, write "15". This means that the account of this incident begins on line fifteen.

Eight years roll by, and many pages of the "Family History—Journal" have been filled with the history of this Adams family. Comes the time when John graduates from the Eighth Grade, and

father, mother, two brothers, and one little sister attend the exercises at the school building. John is to read a theme, and has the highest marks of anyone in his class. This event is duly recorded on page 59, commencing on line 17 of the "Family History-Journal." Now in the third space, after the second blue perpendicular line, opposite the word "Schooling" on John Adam's "card," which is number 3 on the first page of the "Individual Index and References," write "59" and in the next space write "17." This is the proper way to make the references from the "Family History-Journal" to the "Individual Index and References." When John enters High School, and when he graduates, both events being properly recorded, should have a reference for page and line on his "card" opposite number 10, Schooling.

Four of the six sets of spaces between the blue and red perpendicular lines have now been filled. The leaves of the "Family History-Journal" are also filled, and a new one is required. There is a bound volume of this third division (c) of the L. D. S. Family Record, with no leaves of the first division, the "Family Group Genealogy" (a) nor the second division, the "Individual Index and References" (b). This book may be purchased at the Deseret News Book Store and it may be called Family History-Journal Book 2 or just "Book 2" for ready reference.

Suppose then that the history of the family is continued in this "Book 2" and on page 12, line 20, the beginning of the story of John's entrance into college is related; with all the struggles and sacrifices it has entailed to make it possible, and the work that John himself has done to help earn the money. The reference for this event is placed on John's "card" in the fifth set or column of references for page and line, opposite number 10 Schooling. There is one more figure to be added now to the reference, the figure "2," which stands for "Book 2." This is placed in the page column before the number "12" which refers to the twelfth page in "Book 2"; and a diagonal line is drawn between the "2" and the "12," like this 2/12. Number "20" is written in the "L" column, for "line 20."

The story of John's graduation, wherever it may appear in the pages of "Book 2," should be referred into the "Individual Index and References," in exactly the same manner as described above. It might happen that more than just these six sets of references would be required for the important events relating to the education or schooling of a person. In this case, write on one of the blank lines beneath the last subject listed, "Schooling (continued)" and give the page and line references as directed above.

The Cross-reference, for the above lesson is made on the same principle as that given in the October, 1925 Magazine, page 186, with this addition, that the letter (b) must be written before



the figures of the Cross-reference, if the loose leaf record is used, thus: "b1-3," meaning that the "card" belonging to John Adams is on page one of the (b) division of the "L. D. S. Family Record," and his "card" is number three on that page. These figures are written above the name of John Adams where it appears in the "Family History—Journal," and any historical event is recorded concerning him; as instance, the history of his schooling and education. If the bound volume of the "L. D. S. Family Record" is used, the Cross-reference is written "8-3," above the name of John Adams, because the first page of the (b) or second division of the "L. D. S. Family Record" in bound form, is on page eight. Cross-reference simply means, that you refer references or/and notations back and forth to each other.

### *Problems*

1. What is the governing principle of Reference as used in the "L. D. S. Family Record"?
2. Describe the form of the "Individual Index and References."
3. How many sets of references are there for each "card"?
4. Gives the names and numbers for each set.
5. How many spaces between columns are there opposite these names and numbers?
6. Into how many groups are these spaces divided?
7. When the pages of the "Family History—Journal" are filled, what can be done to continue the record?
8. What is the difference between Reference and Cross-reference?

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## GENEALOGY AND HISTORY OF THE HATCH FAMILY

*Descendants of Thomas and Grace Hatch of Dorchester,  
Yarmouth, and Barnstable, Massachusetts.*

The following commendory notice of the book prepared and printed by the Hatch Family Society of this city is found in the last issue of the *New York Genealogical and Biographical Record*.

"Compiled by the Hatch Genealogical Society. Ruth A. Hatch-Hale, Genealogist, No. 112 North Main Street, Salt Lake City, Utah. Part I, paper covers, pp. 102. Price \$5.00. Address: compiler as above. Part II is in preparation. Subscriptions solicited."

It is gratifying to know our genealogists are able to present such a splendid work gathered by correspondence and from the books in our own library. We congratulate Sister Ruth Hatch-Hale on the completion of her task and commend her example to others in this Church.

# Genealogy of Charles W. Penrose

## GRANDCHILDREN

### Sec. 6-8

23. LUELLA RIE PENROSE, (*Richard*,<sup>1</sup> *Richard*,<sup>2</sup> *Charles W.*,<sup>3</sup> *Ernest S.*,<sup>4</sup>) was born 15 Feb., 1890, Salt Lake City, Utah, daughter of Ernest Stratford Penrose and Maria Paice, she married, 28 Feb., 1912, Harold W. Langton who was born 3 Aug., 1890, he is the son of William Langton and Hannah Ransom.

#### *Children*

- i. LAVERN LANGTON, b. 28 Sept., 1913, Salt Lake City, Utah.
- ii. GERALD LANGTON, b. 23 June, 1917, Salt Lake City, Utah.
- iii. HAROLD PAUL LANGTON, b. 9 Apr., 1921, Salt Lake City, Utah.

### Sec. 6-8

24. EARL WAYNE PENROSE, (*Richard*,<sup>1</sup> *Richard*,<sup>2</sup> *Charles W.*,<sup>3</sup> *Ernest S.*,<sup>4</sup>) was born 6 Feb., 1894, Salt Lake City, Utah, son of Ernest Stratford Penrose and Maria Paice, he married 16 June, 1915, Helen C. Pearson, who was born 25 Aug., 1893, daughter of John Pearson and Anna M. Borjison, she was born at Christianstad, Sweden.

#### *Children*

- i. EARL WAYNE PENROSE JR., b. 27 Nov., 1916, Salt Lake City, Utah.
- ii. MARVEL HELEN PENROSE, b. 29 June, 1918, Salt Lake City, Utah.

25. LUCETTA VERA PENROSE, (*Richard*,<sup>1</sup> *Richard*,<sup>2</sup> *Charles W.*,<sup>3</sup> *Ernest S.*,<sup>4</sup>) was born 31 Jan., 1899, Salt Lake City Utah, daughter of Ernest Stratford Penrose and Maria Paice, she married, 5 July, 1919, Clifford Gray, son of Thomas Gray and Jenette McCulough.

#### *Children*

- i. DARRELL PENROSE GRAY, b. 7 Apr., 1920, Salt Lake City, Utah.
- ii. BEVERLY JEAN GRAY, b. 16 Jan., 1924, Salt Lake City, Utah.

26. JESSIE LUCETTA JONES, (*Richard*,<sup>1</sup> *Richard*,<sup>2</sup> *Charles W.*,<sup>3</sup> *Jessie Penrose Jones*,<sup>4</sup>) was born 7 Sept., 1884, Salt Lake City, Utah, daughter of Jessie Penrose and William R. Jones, she married, 17 Feb., 1900, Fred Cornick

who was born 22 Mar., 1881, he was the son of David Cornick and Jane Hodges.

*Children*

- i. LUCETTA CORNICK, b. 1 Dec., 1910, Salt Lake City, Utah.
- ii. RUTH CORNICK, b. 6 Sept., 1917, Salt Lake City, Utah.
- iii. AMY CORNICK, b. 22 Apr., 1925, Salt Lake City, Utah.

27. SARAH VIDA JONES, (*Richard*,<sup>1</sup> *Richard*,<sup>2</sup> *Charles W.*,<sup>3</sup> *Jessie Penrose Jones*,<sup>4</sup>) daughter of Jessie Penrose and William R. Jones, was born 15 Oct., 1887, at Salt Lake City, Utah. She married, 21 Dec., 1906, Charles Raymond Bradford who was born 23 June, 1883, son of William Bradford and Alice Ellen Winder.

*Children*

- i. RAYMOND WILLIAM BRADFORD, b. 9 Aug., 1907, Salt Lake City, Utah.
- ii. JESSIE PENROSE BRADFORD, b. 29 July, 1909, Salt Lake City, Utah.
- iii. ALICE WINDER BRADFORD, b. 31 Dec., 1910, Salt Lake City, Utah.
- iv. LUCILE BRADFORD, b. 29 Apr., 1914, Washington, D. C.
- v. RICHARD JONES BRADFORD, b. 30 Aug., 1916, Salt Lake City, Utah.
- vi. MARGARET ELLEN BRADFORD, b. 11 Dec., 1920, Salt Lake City, Utah.

28. SHIRLEY PENROSE JONES, (*Richard*,<sup>1</sup> *Richard*,<sup>2</sup> *Charles W.*,<sup>3</sup> *Jessie Penrose Jones*,<sup>4</sup>) was born 19 Jan., 1892, Salt Lake City, Utah. Son of Jessie Penrose and William R. Jones, he married Sereta Isabel Taylor, 18 Oct., 1916, daughter of Felton Taylor and Isabel Mahan.

*Children*

- i. SERETA JONES, b. 23 Apr., 1913, Salt Lake City, Utah.
- ii. SHIRLEY PENROSE JONES, b. 15 Dec., 1919, Salt Lake City, Utah.
- iii. FELTON TAYLOR JONES, b. 19 July, 1922, Salt Lake City, Utah.

29. ERNEST STRATFORD JONES, (*Richard*,<sup>1</sup> *Richard*,<sup>2</sup> *Charles W.*,<sup>3</sup> *Jessie Penrose Jones*,<sup>4</sup>) was born 30 Nov., 1893, Salt Lake City, Utah, son of Jessie Penrose and William R. Jones, he married 11 Nov., 1913, Erma Johnson, she is the daughter of Charles Willard Johnson and Mary E. Bench.

*Children*

- i. ERNEST ARTHUR PENROSE JONES, b. 10 June, 1914, Salt Lake City, Utah.
- ii. LESTER LEROY PENROSE JONES, b. 30 Sept., 1915, Salt Lake City, Utah.

30. GLADYS LUCILE JONES, (*Richard*,<sup>1</sup> *Richard*,<sup>2</sup> *Charles W.*,<sup>3</sup> *Jessie Penrose Jones*,<sup>4</sup>) was born 24 Jan., 1900, Salt Lake City, Utah, daughter of Jessie Penrose and William R. Jones, she married McIairon Edwards, 23 Mar., 1922, he was born 16 July, 1894 at Logan, Cache Co., Utah, and is the son of William Edwards and Mary Alice Lewis.

### *Children*

- i. CLAIRE LUCILE EDWARDS, b. 13 Sept., 1922, Provo, Utah.

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There has been a good deal said here with regard to baptism for the dead. When Joseph Smith had laid the foundation of this work he was taken away. There are good reasons why it was so. Jesus sealed His testimony with His blood. Joseph Smith did the same, and from the day he died his testimony has been in force upon the whole world. \* \* \* Jesus, Himself, preached to the antediluvian world, and the Elders—they will have to preach to the inhabitants of the earth who have died during the last seventeen centuries; and when they hear the testimony of the Elders and accept it there should be somebody on the earth, as we have been told, to attend to the ordinances of the house of God for them; that they may be judged according to men in the flesh and come forth in the morning of the first resurrection and have a part therein with us.—*Orson Pratt, Journal of Discourses.*

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To accomplish this work there will have to be not only one Temple but thousands of them, and thousands and tens of thousands of men and women will go into those Temples and officiate for people who have lived as far back as the Lord shall reveal. If we are faithful enough to go back and build that Great Temple which Joseph has written about, and should the Lord acknowledge the labor of His servants, then watch, for you will see somebody whom you have seen before, and many of you will see Him whom you have not seen before, but you will know Him as soon as you see Him.

This privilege we cannot enjoy now, because the power of Satan is such that we cannot perform the labor that is necessary to enable us to obtain it.—*Brigham Young, Journal of Discourses, Vol. 3, page 372.*



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# THE UTAH GENEALOGICAL AND HISTORICAL MAGAZINE

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APRIL, 1926

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## Salvation for the Dead

Remarks by Elder Joseph Fielding Smith, of the Council of the Twelve, made December 20, 1925, at the quarterly conference of the Salt Lake Stake, in the Assembly Hall, evening session.

As I understand it, I am requested to speak more particularly to the younger members of this congregation; to those who have been baptized, and to those who hold the Aaronic Priesthood. I am expected to impress on them the theme of Salvation, including Temple work for the dead and the good that comes from it. All that I say I will try to present in simple language that may be easily understood, yet, it will be necessary for me to go into this thing a little more thoroughly than I would feel to do if I were to speak only to those who have made a study of the Gospel, and had an advanced understanding of the plan of salvation.

When men sin, they must comply with certain laws in order to get relief from the sin. The Lord tells us a little about this in the twenty-ninth section of the Doctrine and Covenants. There we read that Adam was tempted by Satan and yielded to the temptation, and through that sin he became spiritually dead, and that meant banishment from the presence of the Lord. There was only one way he could come back again into the presence of God, and that was by spiritual regeneration, or resurrection from the condition of spiritual death to a condition of spiritual life again.

The Lord sent an angel to Adam to make known to him the plan of redemption by which he could come back again into the presence of the Father, and in this way was made known to him the mission of Jesus Christ as our Redeemer. So the Lord has provided for all men, through faith and repentance and the waters of baptism and the gift of the Holy Ghost, a spiritual regeneration, by which man may come back into his presence, even as many as will. For these conditions of death were inherited by all of Adam's children, and all who reach the age of accountability

are banished from the presence of God, or partake of spiritual death, unless they are redeemed from this spiritual death by obedience to the principles of the Gospel, and that is what these principles are for.

Man finds himself in this world subject to death and subject to sin. Unable to help himself, because he is under the curse and without power in himself, it became necessary for an infinite atonement to be wrought in his behalf in order that he might escape from death. Every man that lives upon the earth will die, as men have died in the past, and we cannot help it. Nor would we be reclaimed from death had it not been for the mission of Jesus Christ who came to repair the broken law. He came into the world and offered himself a propitiation for the sins of men, and brought a resurrection unto all men, irrespective of their belief or unbelief, or whether they are righteous or wicked, because men were not responsible for death. We did not break that law, and it is not laid to our charge, so the Lord has redeemed us from this condition whether we are baptized or not, whether we accept him or not. And this is the immortality that will be given to all men. But what of eternal life? In order that men may come back into the Kingdom of God, where he and Christ dwell, man must comply with certain requirements known as the first principles of the Gospel. These are laws that govern in the kingdom of God. Every kingdom is governed by law, not all by the same law, but each by its particular government. So also is man governed by law, and the law given to him is that he must believe in God the Father and in his Son, Jesus Christ, and in the Holy Ghost. He must acknowledge Jesus Christ as the only begotten Son of God and the Redeemer of the world, and that his is the only name given under heaven by which man may be saved. He must repent of his sins and receive the remission of sins in the waters of baptism and receive the gift of the Holy Ghost, and endure in faith in the name of Jesus Christ unto the end. For the Savior took upon him my sins and your sins and the sins of every man in the world on one condition only, and that condition is that we will obey him and comply with the ordinances of his Gospel.

We have come into the Church through the waters of baptism, and have been confirmed members, and we are in the kingdom of God. If we are faithful we shall continue and receive the fulness of blessings in the kingdom which shall be established in perfection after the resurrection of the dead. Every man born into this world inherited death from Adam except Jesus Christ. He always was master of death. He had the power to die; he got that from his mother, because she was mortal. He had blood in his body, and blood is the life of the mortal body. When his heart beat, blood circulated through his body just as it does through ours, but there was something else in him far different



from us. He did not have a mortal father. Joseph was not his father. The Father of his body, is the Father of our spirits. And he gave to Jesus Christ, his Son, life in himself. Death had no power over him. The Savior said this most clearly in teaching the Jews. We read the following in the fifth chapter of John:

“For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

‘For the Father judgeth no man, but hath committed all judgment unto the Son:

“That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him.

“Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Verily verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.

For as the Father hath life in himself, so hath he given to the Son to have life in himself.”

Of course he does not mean in what I have read that man is not going to die and his body be put into the tomb. He is referring to spiritual death. Every man that believes on him and will accept his commandments, is brought back from that spiritual death, through the waters of baptism, unto eternal life. And he shall die no more if he remain true and faithful to his covenants for he has passed from death unto life. We have passed from death to life because we have accepted the Gospel of Jesus Christ.

On one other occasion the Savior said:

“As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

“And other sheep I have which are not of this fold: them also must I bring, and they shall hear my voice; and there shall be one fold and one shepherd.

Therefore doth my Father love me, because I lay down my life, that I might take it again.

No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.”

Now, we have not power to lay down our lives and take them again. But Jesus had power to lay down his life, and he had power to take it up again, and when he was put to death on the cross, he yielded to those wicked Jews. When he was nailed to the cross he meekly submitted, but he had power within himself and he could have resisted. He came into the world to die that we

might live, and his atonement for sin and death is the force by which we are raised to immortality and eternal life. So Jesus Christ did for us something that we could not do for ourselves, through his infinite atonement. On the third day after the crucifixion he took up his body again and gained the keys of the resurrection, and thus has power to open the graves for all men, but this he could not do until he had first passed through death himself and conquered.

Now it is not a hard thing to understand how Jesus Christ, as the Son of God, had this power within himself, because he inherited life from his Father who is eternal and immortal. We may not fully understand how it was that he was required to perform the work for us vicariously through the shedding of his blood, but this is the case, and we owe all to him for he bought us through the shedding of his blood.

I made the statement that the Lord desires every individual soul to be saved and find a place in his Kingdom. Not all will receive this blessing, because we have our own agency, and the only way we can receive that blessing is through perfect obedience to the laws that govern in that kingdom, and this many are not willing to do. And, so, if they are not willing they must take their place among those who are immortal but who are not entitled to eternal life. If we obey the law we will obtain the privilege of dwelling in the presence of the Father and the Son and of obtaining all the blessings that the kingdom contains.

In the justice of the Father he is going to give to every man the privilege of hearing the Gospel. Not one soul shall be overlooked or forgotten. This being true, what about the countless thousands who have died, and never heard of Christ? Never had an opportunity of repentance and remission of their sins? Never met an Elder of the Church holding the authority? Some of our good "Christian" neighbors will tell you they are lost forever. That they cannot believe in the grave, for there is no hope beyond. Would that be fair? Would it be just? No! The Lord is going to give to every man the opportunity to hear and to receive Eternal Life, or a place in his kingdom. We are very fortunate because we have had that privilege here and have passed from death unto life. The Lord has so arranged his plan for redemption that all who have died without this opportunity shall be given it in the spirit world. There the Elders of the Church who have died are proclaiming the Gospel to the dead, all those who did not have an opportunity here to receive it, who there repent and receive the Gospel shall be heirs of the Celestial Kingdom of God. The Savior inaugurated this great work when he went and preached to the spirits held in prison, that they might be judged according to men in the flesh, or in other words, according to the principles of the Gospel, and then live according to God in the spirit through

their repentance and acceptance of the mission of Jesus Christ who died for them.

Baptism is an ordinance belonging to this life, as also are confirmation and ordination to the Priesthood, and the man who does not receive these blessings here cannot receive them in the spirit world. There he may repent and believe and accept the truth, but he cannot be baptized, confirmed, or ordained, or endowed, for these ordinances belong here. What is to be done in the matter? We are going to take substitutes who will act vicariously, which means one acting for another, and in the Temples they will stand for those who are dead and there in the behalf of the dead receive all these blessings for them. When they do this if the dead accept the labor performed it is accounted unto them the same as if they had acted for themselves. The Lord did a great vicarious work for all men and he has delegated power to us in a lesser degree to perform a vicarious work for the dead. So we, too, may become saviors to our fellow men in this manner performing work for them that they cannot perform for themselves.

Any person in this Church who has been baptized and confirmed and is in good standing may go into the Temple to be baptized for the dead. And so these young men and young women, those holding the Aaronic Priesthood and members of the Primary Association, have the privilege of assisting in the saving of the children of our Father in heaven. What a wonderful privilege this is. How glad we should feel to have the power to help others to salvation in this way, and give somebody else a chance to obtain eternal life, which they could not receive without our help. Just think of it, we, by going to the Temples and there being baptized and confirmed for men and women who have died and who have accepted the Gospel in the spirit world, become instrumental in releasing them from the prison house, if they will accept the thing we do for them. What a glorious service to render!

As we grow older we may perform other labor for the dead in the endowments and sealings in the Temple. No man or woman can act for another until he or she has herself passed through the waters of baptism and obtained the blessings for themselves. The young men who hold the Lesser Priesthood have the authority to be baptized and confirmed, and so this Gospel is going forth to the living, and also to the dead in the spirit world. In this manner the Lord is reaching out after all his children and is willing to bless them if they will only obey his word, and not one soul shall be forgotten.

Do you think that all are going to receive the Gospel, and come into the Church? No. There will be a great multitude, so great that you cannot count them, who will not receive the ordinances of the House of the Lord which would place them in the Celestial Kingdom and give them the blessings of exaltation.

These will take their places in the terrestrial and telestial worlds, where they will be denied many blessings and privileges that are held in reserve for the faithful. All who are willing to accept the fulness of the Gospel and live in obedience to the word of the Lord shall come forth in the resurrection to find place as sons and daughters of God and heirs in his kingdom. This is not the doctrine of Joseph Smith, but the word of the Lord. It was understood by the prophets of old and taught by the Savior and his Apostles in the primitive Church. Peter, John and Paul, speak of these blessings. The doctrine was well understood by them, but was lost many, many, years ago, when men fell away from the truth. Down through the ages for fifteen hundred years or more the plan of salvation has not been understood until restored in this dispensation when the Lord revealed it again to Joseph Smith. Now once more the Lord has made known the truth regarding the destiny of man.

The Lord said by revelation to John: "He that overcometh shall inherit all things; and I will be his God and he shall be my son." That is the destiny of the man who will repent and live in accord with the plan of salvation, but these great blessings are not for those who will not repent or who will not accept the fulness of the Gospel.

Before closing I want to say a word or two about the story of the two sons in the story of the Prodigal Son. There is one thing in this story that the people seem to lose which is the significant part of it. When the boy who was disobedient came back repentant because of necessity, he said: "How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father and will say unto him, 'Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: *make me as one of thy hired servants.*'" When he was yet a long way off his father saw him and went to meet him and had compassion, and ran, and fell on his neck, and kissed him, and the father said to his servants: "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found." The older son, who had been faithful from the beginning was in the field and when he came and discovered what was taking place he was offended and refused to come in to the feast, so his father came out and reasoned with him. This faithful son complained because no feast had been prepared for him at any time and he had always kept the commandments. His father assured him by saying to him, "This thy brother was dead, and is alive again; and was lost and is found." For this reason they were rejoicing; but the significant part of the story is in the words of the father to the faithful son: "And he said unto him, Son, thou art ever with



me, *and all that I have is thine.*" The other boy had come back and was redeemed from the world of sin and wickedness, but he was not reinstated. His older brother was not asked to share again the estate, and the younger man had to be content with a servant's portion.

So it is with all mankind. Those who are faithful and endure to the end in the fulness of the Gospel shall be heirs, and God will be their Father and they shall be his sons, while those who do wickedly and refuse to believe or live the Gospel principles until they are forced by necessity, will be saved somewhere from death and hell, but they are servants. It is not said of them that they shall become sons and heirs, or that they shall inherit all things; for they did not overcome. Yet the Lord will save from death and from hell all his children, except sons of perdition who cannot repent. All the rest shall be redeemed after they have paid the price of their transgressions in hell, as the prodigal son in the story did, but they will be assigned to service somewhere as servants in the terrestrial or the telestial kingdom, if they have not proved themselves worthy of a place in the Celestial kingdom.

Now, boys and girls, go into the Temple and do the work you are permitted to do for the dead who have died without the opportunity of embracing the Gospel, and you shall be counted among the saviors on Mount Zion. But never lose sight of the glorious mission of our Redeemer, Jesus Christ, who made it possible for us to accomplish this work through the shedding of his blood, by which the grave is subdued and death destroyed.

I will read to you the 8th Psalm:

"O Lord, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

"Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

"When I consider the heavens, the work of thy fingers, the moon and the stars which thou hast ordained;

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?

"For thou hast made him a little lower than the angels, and has crowned him with glory and honor.

"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

"All sheep and oxen, yea, and the beasts of the field;

"The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

"O Lord our Lord, how excellent is thy name in all the earth!"

Man—mortal man—created a little lower than the angels, is given dominion over the earth, and over all things on the face

thereof. Moreover, through obedience to all the principles and covenants of the Gospel he is destined to rise above angels and become a son of God! As stated here, the Lord made the heavens. He made the sun, the moon and the stars. They are the work of his fingers. They were made for his glory, and not for his glory alone, but also for the glory of man. All things are made for the benefit and glory of man who is the offspring of God, and the great work and glory of our Father is to bring to pass the immortality and eternal life of man. All men who are faithful to him will possess not only all blessings as they now exist, but will be made rulers over all things as they exist in those great worlds that were created by and through the labors of his Son Jesus Christ, and which have received their celestial glory.

I want to give you a little explanation of man's relationship to the animals upon the earth, as the Lord has given it to us by revelation. Not as it is taught by man in the world, but the true relationship which exists between man and beast. Man is the greatest of all the creations of God, he is his offspring. We are all his children. It was made known through the Prophet Joseph Smith and Sidney Rigdon, who saw it in vision, that the inhabitants of this earth and other worlds, are begotten sons and daughters unto God. That ought to put an end—so far as Latter-day Saints are concerned—to all this nonsense prevailing in the world regarding the origin of man. Man, I say, as the offspring of God, is the greatest of all his creations. He is greater than the moon, the sun and the stars, which are the work of the fingers of God, and are made for the benefit of man. It is man's place to rule, and stand at the head of all other dominions, powers, creations, and beings, which the Lord our God has created.

The idea prevails in general, I believe, in the religious world where the Gospel truth is misunderstood, that man is the only being on the earth that has what is called a "soul," or a spirit. We know this is not the case, for the Lord has said that not only has man a spirit, and is thereby a living soul, but likewise the beasts of the field, the fowl of the air, and the fish of the sea, have spirits, and hence are living souls. But this does not make them kinsmen to the sons and daughters of God. They are our Father's creations, not his offspring, and that is the great difference between man and beast. It would be a very strange world where animals were not found. If, after the resurrection of the dead, we discovered that man was the only living creature with immortality, we would certainly consider it a very strange world. Yet the idea does prevail that man has a spirit and the animals have not, and this is the great thing that distinguished man from all other beings. The fish, the fowl, the beasts of the field, lived before they were placed naturally in this earth, and so did the plants that are upon the face of the earth. No doubt the spirits that possess the bodies of the animals are in the similitude of their

bodies. In other words the bodies of animals conform to the spirits which possess them, and which existed before they were placed on the earth. The Lord has made nothing to be destroyed. He has not builded to tear down, but what is done is done with the idea of permanency. Let me read to you what the Lord has said regarding this question:

“And again, verily, verily, I say unto you, that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth for a little season;

“And the end shall come and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth,

“For all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, *both men and beasts, the fowls of the air, and the fishes of the sea;*

“And not one hair, neither mote, shall be lost, for it is the workmanship of mine hand.

“But, behold, verily I say unto you, before the earth shall pass away, Michael, mine archangel, shall sound his trump and then shall all the dead awake for their graves shall be opened, and they shall come forth; yea, even all.

“And the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father;

“Wherefore I will say unto them—Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

“And now, behold, I say unto you, never at any time, have I declared from my own mouth that they should return, for where I am they cannot come, for they have no power;

“But remember that all my judgments are not given unto men; and as the words have gone forth out of my mouth, even so shall they be fulfilled, that the first shall be last, and that the last shall be first in all things whatsoever I have created by the word of my power, which is the power of my Spirit;

“For by the power of my Spirit created I them; yea, *all things both spiritual and temporal.*

“First spiritual—secondly temporal, which is the beginning of my work; and again, first, temporal—and secondly, spiritual, which is the last of my work.” D. and C. 29:22-32.

In the Pearl of Great Price also we read that the Lord created all things in the spirit before they were placed on the earth. All beings have been redeemed through the blood of Christ and shall come forth in their own order in the resurrection of the dead, to inherit salvation in that sphere to which they are designed. When we reach the “next world” we will find there, our friends the animals, but they are not the cousins of man!

The great work of the Lord is not to save the beasts of the

field, but to give to man immortal glory. However, man would not be contented to live in a world where no animals, plants or vegetation were found. They too live and pass through mortality according to the plan of the Great Designer, and not one mote shall be lost.

We are, as already stated, the children of God. He is our Father and he loves us. He loves all men whether they be white or black. No matter what their color, no matter what the conditions under which they were born and raised. The Lord looks upon all his children in mercy and will do for them just the best that he can. But, as pointed out in that excellent discourse this afternoon by the President of this Stake, there is a reason why one man is born black and with other disadvantages, while another is born white with great advantages. The reason is that we once had an estate before we came here, and were obedient, more or less, to the laws that were given us there. Those who were faithful in all things there received greater blessings here, and those who were not faithful received less.

The Lord, himself, is governed by law. In fact he has given a law to all things, therefore everything that exists must be subject to the law given to it, or it is not justified. It is the purpose of our Father in heaven to bring to pass the immortality and eternal life of man. Now let me draw a distinction between immortality and eternal life. All men will receive immortality, but only those who are willing to abide in the commandments of the everlasting covenant will receive Eternal Life, which is life in the presence of the Father and the Son. The Lord, in the 29th section of the Doctrine and Covenants, has something to say on this as follows:

"And thus did I, the Lord God, appoint unto man the days of his probation; that by his natural death he might be raised in immortality unto eternal life, even as many as would believe; And they that believe not, unto eternal damnation, for they cannot be redeemed from their spiritual fall, because they repent not."

The Lord works according to law, and he has given laws to govern this world. We are here for a great purpose. That purpose is not to live a hundred years, or less, and plant our fields, reap our crops, gather fruit, live in houses, and surround ourselves with the necessities of mortal life. That is not the purpose of life. These things are necessary to our existence here, and that is the reason why we should be industrious. But how many men spend their time thinking that all there is in life is to accumulate the things of this world, to live in comfort, and surround themselves with all the luxuries, and privileges, and pleasures, it is possible for mortal life to bestow, and never give a thought to anything beyond? Why, all these things are but temporary blessings. We eat to live. We clothe ourselves to keep warm and covered. We have houses to live in for our comfort and con-



venience, but we ought to look upon all these blessings as temporary blessings needful while we journey through this life. And that is all the good they are to us. We cannot take any of them with us when we depart. Gold, silver and precious stones, which are called wealth, are of no use to man only as they enable him to take care of himself and to meet his necessities here.

The real purpose of life is that we might be tried, proved, and found worthy, or otherwise, of all blessings yet in store for the faithful. We are in school. We have passed through one grade, we might say it is the primary—in the spirit world. Now we are in the secondary or high school here, preparing ourselves for greater things. Perhaps to make the figure a little better, we might say we have passed through the grades and high school, and in this life we are in college preparing for a degree, and then to go on after we have graduated to receive the fulness of blessings which this graduation brings. After this life, when we have entered into glory, we will go on to perfection in the great world of perfect experience and performance.

The Lord intends that his children shall become like him. Now, we are not all going to become like him, but that is what he desires, and it is the promise held out to us through our obedience and faithfulness. To become like him we must pursue the same course of righteousness and yield obedience to the principles of righteousness, being subject to all the laws and commandments by which perfection comes. If we are not willing to do this we will not graduate from this school of experience to obtain a degree of righteousness.

We came into this world subject to sin and death. Adam brought death into the world. We do not feel to condemn him, or find fault with him for that, because it was part of the great plan of salvation. He came here for that purpose that he might be, and have experience and opportunities, that could come in no other way. We never could have obtained the experience of mortal life, without passing through mortality, and we had to come in contact with sin to know what sin is, and to know what temptation is, and learn how to resist temptation and sin. We had to suffer the pains of mortality that we might develop and know sorrow and pain. We had to gain the experiences that come through the departure from this world of our loved ones. All these vicissitudes of life develop us and prepare us for the great blessings to come.

Adam came here to stand at the head of the human family, and to bequeath to us if you please, this mortal existence, that we might gain the experiences that are had here. It reads in the Book of Mormon, that "Adam fell that men might be; and men are that they might have joy." Here we are enticed, as the Book of Mormon says, by the adversary of righteousness. We are also drawn on the other hand by the forces of righteousness through the Spirit of the Lord. And then we are left agents to ourselves

to choose what course we will take. We are going to be judged according to our works; according to our faithfulness or the lack of it; our diligence or the lack of it, according to the principles upon which salvation and exaltation are based.

May the Lord bless you all, I humbly pray in the name of Jesus Christ. Amen.

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## Faith and Works

Sometimes at a crisis in one's life, when sickness or other trying ordeal is at hand, one is told to have faith to meet and to overcome the trial. "Now, you must have faith," admonishes the solicitous friend, as if faith is something that may be had by the mere wishing or even the placing of one's mind intensely enough on the desire.

One might as well say, "have power" to one who is weak, or "have knowledge" to one who is imprudent, and expect power and knowledge and wisdom to come by the wish or the bidding. Power, whether of the mind or the heart or the physical body comes by a process of growth, promoted by the exercise of the functions by which power is formed and exerted. Knowledge and wisdom come by study, by thought, by the continuous play of the spirit of intelligence on the mind. It is a process of years, and not of the moment.

It would be just as reasonable to say to a shiftless, moneyless man, when he is in sore need of financial help, "Have a bank account." Bank accounts are not obtained in that way. Bank accounts are the result of hard work, patient saving, and sacrifice. Usually, a bank account, on which one may draw in case of emergency, means the curtailing of unnecessary expenditures, and no wasteful habits, on the part of the owner. It means a careful husbanding of resources throughout a period of years.

And so faith is likewise a growth, a slow, patiently-guarded process, better begun when the mind is young and plastic and the heart is free from the guile of later years. The "just shall live by faith," for the righteousness of God is revealed "from faith to faith." Faith is a gift from God, and no gift from that Giver comes by any other way than obedience to the law on which the blessing is predicated. "By works was faith made perfect," says the apostle. The wise man and the wise woman will, therefore, see to it that there is in the storehouse of the soul sufficient of faith by which to safely meet and to surmount any exigency of life.

—*Nephi Anderson.*

## Harry F. McCune\*

*(Continued from page 152 of the October, 1925, Magazine)*

During the summer we were camped under the east wall of the Fort, in our tent, and my dear mother suffered much with the heat, so I went to work in the evenings and mornings so as not to interfere with the regular work of the day, and made a cellar or dugout and covered it with willows and earth and it was a nice cool place for her through the heat of the day. Just fancy my dear aristocratic mother, lately from a mansion of forty rooms living in a dugout. Bless her sweet memory she was always cheerful and encouraged her boys and encouraged father in his desire to make farmers of us.

Father did not seem to consider the way we had been raised, and the weak bodies we possessed, and our not being accustomed to manual labor. He was a hard Task Master, and worked us from early morning till late in the evening. Neighbors used to remonstrate with him but to no purpose. It was work, work, work and very often Sunday was no better than a week day, and the brunt of it fell on me, being the eldest. But I am not going to find fault with my father for his desires were for the welfare of his boys, but his judgment was faulty. He loved us and was anxious to make men of us, and was in a big hurry to do it.

Before winter set in, father purchased a little house, in which we were more comfortable, as the cold weather was coming on fast. About this time a man by the name of Hawkins, heard me playing on my flute and he invited me to his house and asked me to assist him in getting up a band. He was a splendid clarinet player. We went right to work practicing. The following named brethren joined us: Charles Sperry, violin; Gustave Henriod, violin; and Thomas Midgley. This was the nucleus of the once famous Nephi Brass Band.

On the 19th of September, 1858, I was ordained to the office of an elder, and at the same time a Seventy, by Elders Samuel Pitchforth and George Kendall the first named being mouth in ordaining me, and was accepted as a member of the 49th Quorum of Seventies.

Salt Creek or Nephi as I shall call it from this on, being so named by President Brigham Young, consisted of three blocks square, enclosed by a high mud wall as a protection from the Indians, with large gates on the north and south sides, with a

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\*This history was held over on account of the extensive report given of the Semi-centennial Celebration of the Brigham Young University, in the January, 1926, Magazine.

Guard House at each gate where a squad of men stood guard every night.

In the spring of 1859 the first settling of Moroni commenced. And I with several other young men from Nephi went over there and took up land and city lots, hauled logs and poles from Mt. Pleasant Canyon and built a large one room log house. At the same time I assisted my folks in Nephi to raise and harvest a good crop. In the fall my folks moved over to Moroni and we broke up a lot of land ready for spring planting. We spent part of the winter in Moroni and part in Nephi.

The following year we raised a splendid crop in both places, but oh, how we worked. That fall my father and I had a disagreement, and I quit Moroni and went to work for Brother Isaac Grace in Nephi, with whom I remained until I married his daughter Elizabeth, which happy event took place on the 24th of December, 1861. In those days people could not go to the Endowment house at will, as it was a small house, but were called by Wards. So we were married at home by my father. About forty of our friends witnessed our marriage, and remained for the banquet and dance which lasted until daylight next morning. Brothers Chas. Sperry and Gustave Henriod were our fiddlers. During the dance Brother Sperry composed a very fine hornpipe and he named it "Harry's Wedding."

Our wedding presents were from our parents, my father gave me a pair of three year old steers and a heifer calf. I already had three sheep. Mother gave my bride an East Indian silk dress piece, white goods for her wedding dress and some beautiful East Indian jewelry. My wife's parents gave her a Heifer calf, a sheep and three chairs, and I presented her with a gold locket that I had purchased in New York, and a pure gold neck-chain that I had purchased in India.

We went to housekeeping in Brother Sperry's old house which Brother Grace had purchased from him. It consisted of two small rooms, one log and the other adobe, we had no table, but my trunk was used instead. Our bedstead was an old home made one with a straw tick, and our cooking apparatus was the open fireplace, and it was thus we started our married life, and we were as happy as happy could be. The following April my father was going on his first mission to England. He invited us to accompany him and my mother to Salt Lake, also my brothers, to have our pictures taken, to take with him to England (we have the same pictures now).

My wife and I accompanied my father and mother to Salt Lake City for the April conference. It was virtually our honey moon trip, and we traveled with horses and our palace car was a farm wagon, but that was the style in those primitive times, and we enjoyed it to the utmost. Our first dishes



consisted of two homemade plates and two cups and saucers which were given to us by Mrs. Elizabeth Howard as wedding gifts.

Our first baby was born on the 27th of September, 1862, a boy, we named him Henry Matthew after his father and grandfather. He was born on Fair Day, the first Fair ever held in Nephi, and he was awarded the first prize, which was a red apple, one of the very first raised in Nephi, and a bead necklace. It was a gala day in Nephi, not only on account of the Fair, but because our boys who were sent to the Missouri River after the emigrants from Europe returned that afternoon. There was great rejoicing and welcoming the boys home. A banquet was spread for them and a dance at night. About this time we moved into a room in my mother's house. I secured a lot above the town on the bank of the creek and later we moved into a log cabin owned by Jonathan Davis, a cousin of my wife, it stood where Isaac Grace's home stands now, close by the lot I took up. I went up Salt Creek canyon and quarried rock for the foundation of our house and hauled it onto the lot. I planted a row of young peach trees that my father buded and gave to me. Black Hawk, the notorious Indian Chief, who later caused so much trouble and bloodshed was camped on my lot with a lot of his renegades, and he pulled up every tree and decamped. In the month of September, President Brigham Young came to Nephi on his way to Dixie. He then invited the Nephi Brass Band to accompany him, which we did. I was gone a month and during my absence, my wife and little ones had moved back to the old Sperry house where we remained until the following year, 1865, when I built and completed our first own home, a one room adobie with a mud roof. How proud and thankful we were to know that it was our very own, and how happy we were with our two sweet little ones, and our own dear humble home. We had a large fire place, and I hauled a huge pile of cedar wood and pinion pine; we had no lamps in those days. Grease lights and candles made of tallow were our only means of illumination. So the cedar and pine woods were very often our only light to read or work by.

The Black Hawk Indian war broke out that summer of 1865 and our home being on the outskirts of town caused us to be in constant fear, especially on the night when I would have to stand guard in a distant part of the town, when my wife would spend a very anxious night, and could not sleep as I had to stay at my post all night. Four men were appointed to each post, three would lay down in their quilts and one would watch for four hours, then another would take his place and so on through the night. During these anxious

times my dear wife was confined and she gave birth to a boy baby, who lived but five hours before he passed away. My father blessed him and we named him Isaac Edward. This happened on the 19th of August, 1866. Our darling's death was due to his mother's nervous condition, caused by the Indian scare.

Now I wish to relate a little incident in regard to breaking the Sabbath Day. I had a splendid crop of wheat, and not a weed in the whole ten acres. I sent to the Co-op Store in Salt Lake for a grape vine cradle to cut it with. It was delayed in coming and my wheat was dead ripe. It arrived one Saturday night; I went down the next morning (Sunday) with two men, Harry Hawkins and Thos. Belliston to rake and bind.

Just as we entered the field my Oxen got scared at something and broke the wagon tongue. We managed to fix it for the time being, and went on down to the wheat field, and the very first stroke I made with my new cradle, I broke three fingers out of the frame. I threw the thing into the wagon and said, "Come boys, let's go home." That settled the Sunday work question with me, and with the young men who were with me.

The next day I had the cradle repaired and we went down and in five days cut that ten acres of wheat, and had not the slightest trouble. My motto has been ever since, "Keep the Sabbath Day Holy," for it is a command from God.

There are circumstances over which we have no control sometimes, for instance, if one is an employee for some man or firm whose business runs seven days instead of six, it may be a case of necessity for a man to conform to rules in order to retain his position, but if a man is paddling his own canoe, let him take my advice and rest on Sunday. He will make money by so doing. Let me say to my descendants: Have your children attend Sunday schools, and you attend all your meetings and partake of the Sacrament. Pay your tithing. Overpay rather than underpay. Do not rob the Lord, for it is from him that all blessings come. Pay a liberal fast day donation and by keeping up in these duties and offering up your prayers morning and night you will never come to want or apostatize from the Church; but, at the same time, you must be true and faithful to your other covenants with God and with one another.

In September, 1867 my father returned from his mission to Great Britain. I went to Salt Lake City to meet him, I took two yoke of Oxen for I knew that his cattle must be very poor, and tired. I met the company in which he was traveling just above the Penitentiary, as they were coming down

out of Parley's Canyon. I was overjoyed to meet him, and he was equally so to see me. I immediately unhitched his tired oxen and put my fresh ones on, and in due time we arrived home in Nephi. My father brought a new stove for my mother and she gave us her old one. Up to this time my wife had done all our cooking on the open fire in the fire place. What a joy that old stove was to us, and it served us until we could afford to buy a new one.

On the 8th of December, 1865, my beloved wife and I received our endowments, and were sealed for time and all eternity, in the old endowment house. President Heber C. Kimball sealed us. That was a most happy epoch in our lives for we knew that we were now united in the only legitimate union, as revealed to the Prophet Joseph Smith in a revelation from Heaven, as recorded in the Book of Doctrine and Covenants, Section 132.

During the Winter of 1866 as with former winters, I was engaged in the orchestra of our home dramatic club and playing for dances. The Indians did not trouble us very much during the cold winter weather, but remained in hiding until the spring, when they would begin their depredations. A band of them came in the spring with the intention of raiding Nephi, but a friendly Indian notified us of their movements. They had made their rendezvous in the Red Hills about four miles north and east of Nephi. About fifty of us Nephites started for their camp at midnight and at 4 a. m. we reached their camp and surprised them. We had them surrounded before they were aware of us being there. One of the renegades made an attempt to escape but he hadn't gone far when he was brought down by one of our men, shot through the head. We captured the rest of the band and led them in triumph to Nephi, and the four leaders were taken out of town and shot, the others all agreed to be good Indians.

Black Hawk and the rest of his renegades never troubled Nephi after that, but we were continually being called to assist our neighboring county, Sanpete, for they were the greatest sufferers in the Black Hawk War and many of her good citizens were killed, men, women and children by the merciless wretches. Some time in the summer of the year 1867, Black Hawk and his band were surprised by a company of our cavalry near Gravelly Ford, on the Sevier River, and many of them killed. Black Hawk though severely wounded made his escape but the following Spring he found himself in a very miserable condition and he came in to the settlements and pled for mercy. That summer, 1868, he died in a canyon east of Spring Lake Villa, in Utah County. Thus ended the life of a bitter Indian foe.

On the 2nd of September, 1867, our beloved daughter, Henrietta was born who was a beautiful sweet child and was a great comfort to us in filling the vacancy caused by the death of our darling babe over a year ago. I spent part of the winter freighting, and in the spring went back to the farm. Now that the Indian war was over, the people had more freedom to go and come, and we had no more military work to perform, so we could go into the mountains after timber or out to our farms and meadows without the slightest fear of danger. It certainly was a great relief to the people.

Previously, our cow, dry stock, horse and sheep herds had to be strongly guarded. We had gone in armed companies to our farms and in the mountains. It had been very hard on us to do all this, for we had to be systematic and disciplined; even so we had trouble with sore heads, for we had a few of those contrary human animals even in those primitive days.

The summer of 1868, the railroads from the east and west were nearing our territory, in fact the Union Pacific was at Green River. President Brigham Young and others had taken contracts for grading through Echo and Weber Canyons, and hundreds of our people found very lucrative employment all through the fall and winter, also in the following spring, 1869, and until the two roads met, out on the Promontory.

In the month of March of that year, in company with my brother, Alfred W. McCune, James Jenkins and others from Nephi, I went with our teams and freighted from the end of the U. P. road to the Promontory; the roads were in very bad condition. The frost had come out of the ground and left the roads very miry all through Weber Valley. Our wagons would mire to the axles. We often had to dig out and double teams, but finally reached our destination on the Promontory, and delivered our freight. We concluded that as the roads were in such bad condition we had better go to work on the railroad grade with out teams, as the contractors were paying good wages.

Our first job was at the farther end of the Promontory, our boss being Wm. F. Tolley, a Nephi man, and our fellow workmen were Nephites. The camp next to us were all Chinamen, except the foreman. After completing that job we were sent to what was known as the Big Fill or Blue Creek where there was a large canvas town, known as Dead-Fall. It was composed entirely of saloons and gambling hells, and each place had its share of fallen women. It certainly was rightly named Dead-Fall, for there was hardly a night passed without finding from one to three and sometimes four dead men in the vicinity of Dead-Fall, and of a night, very often, the bullets whizzed through our tents. We were in constant



danger and in order to avoid it, we slept as close to the ground as we could. It was the wickedest place that I was ever in.

At last the work was completed, and the great roads met, in the month of May, 1869, and the Golden Spike was driven, and as quickly withdrawn. The east and the great west was united by a band of steel, a great feat had been accomplished under marvelous difficulties, over deserts and mountains, and a vast amount of money had been expended. I returned home in time to plant my corn and potatoes, and found my little family all well and as happy to see me as I was to see them.

During my absence at the Promontory, my dear father, with the assistance of Joseph Meik, a boy from India, planted a large orchard of apples, pears, peaches and apricots for me, and they all grew, and made a splendid start. My wife and I were very proud of our young orchard, and we watched the little trees and kept them watered and was very grateful to my father for his kindness.

On the 2nd of March, 1870, my beloved wife gave birth to a baby boy. We named him Alfred Alexander. On the ninth day after the birth of the baby, my wife was taken very sick; she suffered awfully until the end of June. There was no end to her suffering, night and day. Trouble never seems to come alone. For the grasshoppers came upon us; they came in clouds, so thick that they darkened the sun, and soon destroyed every vestige of vegetation. They soon cleaned up our garden, even the little trees which had come out beautifully, and many of them died. The crops in the fields were swept by the scourge.

We worked very hard to save the crops in the fields. Men, women and children turned out enmasse and drove them into the water ditches, while some held sacks in the water and bushels of the pests were caught in that manner. Others were digging holes and burying them; another plan was to spread straw over the land and at night they would crawl under it. Early next morning we would set fire to the straw and burn them, and in this manner we got rid of millions of them and managed to save much of the crops, but they had swept the fields of fully half of the crops, and had laid their eggs for the next year. We were pestered with them for several years after. I did considerable freighting this year. I was obliged to, to make up partially for the loss of my crops.

Now, my dear reader, I wish you to understand that in the days that I am writing about, there was not much of interest to write about. It was a monotonous grind of hard work from early morn to late night. In the summer, farming, irrigating, haying and harvesting. In the fall, hauling wood

for fuel, in the winter, playing for dances, taking part in theatricals and freighting. My beloved wife at home kept her house immaculate. She was always busy, taking the very best of care of her sweet babies, and spinning, knitting, sewing and making clothes over again for the children, most of them out of our old ones. Leaching lye out of wood ashes and making soap. Scraping potatoes to make starch, scrubbing all the woodwork in the house once every week, for we had no paint, and when our orchard came into bearing, drying the fruit, and preserving, and a thousand other things in trying to make both ends meet. But with all this grind, we were happy, and our home was indeed "Home, Sweet Home." And I also wish you to know that I did not keep a diary in those days, so that what I am writing is entirely from our memory, both my wife's and mine, for she is assisting me in this, as she always has done in other matters. But when we get along a little farther we will have a diary to work from which will expedite the work greatly, and I wish to make a request that if our children should at any time decide to have this biography printed that you will have it revised and put in grammatical order; but I will leave that to you. I am not ashamed of my orthography nor of my spelling; so do as you see fit. It is yours.

*Note:* Very few changes or corrections have been required. The author spoke truly, he had no need to apologize for errors.

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"Lord, what a change within us one short hour  
Spent in Thy presence will avail to make!  
What heavy burdens from our bosom take,  
What parched grounds refresh us with a shower,  
We kneel, and all around us seems to lower;  
We rise, and all the distant and the near  
Stand forth in sunny outline, brave and clear;  
We kneel—how weak! We rise, how full of power!  
Why, therefore, should we do ourselves this wrong,  
Or others,—that we are not always strong;  
That we are ever overborne with care;  
That we should ever weak or fretful be,  
Anxious or troubled,—when with us is prayer,  
And joy, and strength, and courage, are with Thee?"

## Correctness of the Record an Essential Feature of Temple Work

The blank that is furnished by the Temple on which the data requisite for baptisms for the dead has to be entered, has a printed heading which states that, "*Writing should be plain and legible, and the information as complete and accurate as possible, including all that the headings designate.*" Other instructions printed thereon include, also, suggestive statements in relation to what may be done when *exact* dates etc., are lacking.

The people who desire to have baptisms (or endowments) performed in behalf of the dead, are expected to conform to those instructions that are printed on the blank but, unfortunately, many who present the lists for that purpose do not sufficiently comply with the instructions referred to. This neglect may be the result of failure to read the heading and, in some instances, perhaps a too hurried filling out of the blank; occasionally it would seem that the writer has not clearly understood how to properly enter the necessary information.

The recorders, who receive the filled out blanks from the people, endeavor to note if the information contained thereon is sufficient to properly identify each of the dead individuals named but, frequently, much time is consumed by the recorder in trying to decipher imperfectly written matter, or to correct errors and insert items that have been omitted. If the individual who presents the list is the one who has prepared it, the recorder who examines such list is usually able to make the needful corrections but, if the blank has been filled out by some other person than the one who presents it, or if the list has been received by mail, the recorder is then handicapped in his effort to make necessary corrections, and such a list may have to be returned to him who prepared it, without having the desired ordinances performed.

A common defect in the writing on these blanks is imperfectly formed letters in names, generally caused by a hurried or careless writer. A very regrettable result of such imperfection is that the recorder has to guess at the name the writer intended to inscribe, and thus may be led to enter a wrongly spelled name in the Temple record.

All who have occasion to prepare lists of names for baptism, etc., should have in mind the great importance of the record. The Prophet Joseph Smith strongly emphasized that fact, as shown in section 128 of the Doctrine and Covenants, wherein it is stated that, "Whatsoever you record on earth shall be recorded in heaven; and whatsoever you do not record on earth, shall not be recorded in heaven; for out of the books shall your dead be judged." Also,

"And as are the records on earth in relation to your dead, which are truly made out, so also are the records in heaven."

Note especially the words concerning records "*which are truly made out*," such only are those that are "recorded in heaven." The dead as well as the living are to be "judged out of the books." The Temple records furnish evidence that the ordinances essential to the individual's salvation and exaltation have been performed in their behalf; therefore we must exercise the utmost possible care to have those records "*truly made out*," so that each individual is completely identified thereby. Thus only can we fully comply with the Prophet's injunction, and "present in His Holy Temple a book containing the records of our dead, which shall be worthy of all acceptance."—*Duncan M. McAllister*.

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## The New Compendium

A new edition of the Compendium has just been published by the Deseret Book Company.

The first edition, published in Liverpool, England, in 1857, and also the more recent editions, have been out of print for several years; and a steady and insistent demand has made it necessary to reprint this splendid book. The Compendium was primarily prepared for the benefit of the Elders when out in the Mission Field, and was compiled by Franklin D. Richards, one of the Twelve Apostles, and Historian of the Church, assisted by Elder James A. Little.

It is almost a necessity for the members of the classes in the various wards and stakes, who are studying the lessons now being given in the Genealogical Magazine.

For the benefit of those who are beginning a study of the Church works for the first time, we wish to explain that this book is a Compendium of the Doctrines of the Gospel. It takes up one principle after another, gives some explanations and instructions concerning it, together with a list of quotations from the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price. There are chapters on the "Fall of Adam," "Faith," "Baptism," and all the general principles of the Gospel; also such topics as "Israel as a Chosen People," "Spirits in Prison," and many others. The arguments on each subject are so plain and direct that they may be made available by the most inexperienced persons. At the same time the references and citations are considered sufficient for the more advanced student to acquire a thorough knowledge of the subjects treated.

There is a subject index in the front of the book that leads directly to the quotations which one may wish to find and study.



# Lesson Department

## LESSON XXV

First Week in May

### ORIGIN AND HISTORY OF THE HEBREW RACE

#### I. *The Migrations of Abraham.*

Pearl of Great Price, Book of Abraham 2:4; 1:21; History of Egypt, Maspero, Vol. 4; Ancient Times, Breasted, Ch. 7; Smith's Bible Dictionary; Genesis 11.

The Canaanites, according to modern historians, had inhabited the land of Palestine for 1500 years before the coming of the Hebrews. They had built flourishing towns surrounded by massive walls, splendid homes, well organized government, thriving industries, and extensive trade. They had developed a system of writing and had a well established religion. The Hebrews absorbed the Canaanitish civilization to a marked degree, throwing off their sheep skins and dressing themselves in finely woven woolen cloth gaily colored. This was particularly true with the Hebrews who settled in the northern portion of Palestine. There the land was fertile thus enabling the farmers to settle in permanent villages. In the south the situation was somewhat different. The land was infertile, better adapted to the grazing of flocks and herds than to intensive cultivation. The Hebrews in this region, therefore, continued for many years to wander about, tending their flocks and herds.

That the Hebrews were of Semitic origin is borne out by both sacred and profane historians. These people were known by others as Ibrim or Hebrews meaning "the people from beyond the river." This appellation, usually applied to Israel only, included also the Aaronites, Moabites, Edomites, Ishmaelites, and Midianites at one time. Many other tribes settled along the Jordan to the east and south of the Dead Sea. These people all traced their descent from Abraham, the son of Terah, but the Children of Israel claimed to be the only legitimate issue of his, Abraham's, marriage with Sarah. Ammon and Moab for instance, came from the union of Lot and his daughters; Midian and his sons descended from Keturah, who was but a concubine. Ishmael was the son of an Egyptian slave, while Esau was the progenitor of the Edomites. Esau sold his birthright for a mess of pottage to his brother Jacob, who was the father of the Twelve Tribes of Israel.

Abraham was a native of Ur of the Chaldees and was supposed to have been contemporary and acquainted with the great Babylonian king, Hammurabi. As with most of the great char-

acters in Bible history, Abraham came through a noble line of ancestors. His pedigree can be traced back to Shem, from Shem to Arphxad, thence through Salah, Eber, Peleg, Reu, Serug, Nahor, and Terah. Terah, his father, had three sons, Abraham, Nahor, and Haran. Haran, the father of Lot, died in the land of Ur. Both Abraham and Nahor took wives, but Abraham's wife, Sarah, for many years had no children. Terah, with his son Abraham, his grandson Lot, and his daughter-in-law Sarah, left the land of Ur to go into the land of Canaan. Speaking of this event Abraham said: "Therefore I left the land of Ur of the Chaldees to go into the land of Canaan, and I took Lot, my brother's son, and his wife, and Sarai, my wife, and also my father followed after me unto the land to which we denominated Haran." The Haran, referred to above, was possibly in Mesopotamia, but more likely, Maspero thinks, the Haran in the neighborhood of Damascus in Syria. Here the father of Abraham died. After the death of his father, Abraham departed from Haran at the command of the Lord, after having, (Pearl of Great Price, Book of Abraham, Ch. II Verse 4), received a promise from him that his posterity should be blessed above all other nations. He pursued his way into Canaan as far as Shechem, where under the oaks of Moriah, Jehovah appeared to him for the second time and informed him that He would give the Holy Land (the land of Canaan) to him and to his posterity for an everlasting inheritance. Abraham therefore felt justified in taking possession of the land, where he wandered about with his flocks and herds. He built altars to the Most High at Shechem, Bethel, and Mamra, at which places God revealed Himself to Abraham. There were living in the land of Canaan at this time, two very distinguished persons, known as Abimelech of Gerar, and Melchizedek of Jerusalem, native kings whose friendship Abraham sought. It was to the latter of the two that Abraham paid tithe of all his possessions. Some profane historians question the historical existence of Melchizedek, believing that the passage of Scripture referring to him is mentioned merely for the purpose of showing how the head of a large race paid tithing of his spoils to the priest of the supreme god residing in Jerusalem. Sayce, one of our greatest modern historians and critics feels justified in concluding that in the light of information furnished by the Tel-e-Amarna tablets that Melchizedek was indeed an historical character, thus strikingly corroborating the story of the Bible.

### *Problems*

1. Account for the nomadic tendencies of the Hebrews when they first went into Palestine.
2. Compare the Bible account of Abraham's departure from

the Land of Ur with the account given in the Pearl of Great Price.

3. What significance can be attached to the fact that Abraham's pedigree can be traced in an unbroken line back to Shem?

4. The Jewish Encyclopedia records the following: "The Rabbis of the later generation identify Melchizedek with Shem the ancestor of Abraham." Does such a tradition seem probable?

## LESSON XXVI

### Second Week in May

#### I. *The Promise of God to Abraham.*

In dividing up the land of Canaan between himself and nephew Lot, Abraham graciously permitted his nephew to select that part of the territory which seemed most pleasing to him. At his request, therefore, the territory bordering on the Jordan River was given to Lot as a place for pasturing his flocks, which had increased immensely. In due course of time, Abraham was led into Egypt where he taught the Egyptians many of the cultural subjects, including mathematics, geometry, and astronomy. It was while there that Pharaoh attempted to rob Abraham of his wife. On his return to the land of Canaan he purchased the Field of Ephor and the Cave of Mackpelah, of which he made a burial place for his family. Kirjathraba or Hebron, of later times, became henceforth his permanent abiding place. He was residing in this place when the Valley of Siddim was invaded by the Elamites. Among the prisoners taken was the nephew of Abraham, Lot. For the first time in his life, Abraham was given an opportunity to establish his generalship. He set out in pursuit of the Elamites and was successful in recovering his nephew. Some years later God appeared to Abraham and made a covenant with him that he would extend to all his descendants his protection. As a reminder of the covenant, Abraham was enjoined to offer up as a peace treaty a heifer, a goat, and a three-year-old lamb, a turtle dove, and a pigeon. The animals were cut into pieces and piled into a heap. Abraham waited for the evening to come, for offering the sacrifices, and when the sun was going down, a deep sleep fell upon him and a voice from heaven said to him: "Know of a surety that thy seed shall be a stranger in the land that is not theirs and shall serve them and they shall afflict them four hundred years and also that nation whom they shall serve I will judge and afterward shall they come out with great substance." \* \* \* \* "And it came to pass that when the sun went down and it was dark, behold a smoking furnace and a burning lamp that passed between those pieces." Gen. 15th Chapter Jehovah sealed this covenant by consuming the offering.

## II. *History of Isaac and Jacob.*

Between this period above predicted and its fulfilment, two very important figures filled the interval. The first was Isaac whose birth was due to divine intervention at a time when Sarah had given up hopes of ever becoming a mother. It was Jehovah Himself who made the announcement, but Sarah, ignorant of the fact, laughed and said: "After I am waxed old shall I have pleasure, my lord being old also?" but notwithstanding her doubts a child was born and was called Isaac, meaning "The Laughter" in remembrance of Sarah's mocking laugh. A most striking resemblance is to be noticed between the lives of Isaac and his father. Like Abraham, Isaac dwelt near Hebron; like him he was threatened with the loss of his wife, Rebecca. This wife, who was a daughter of Laban, after having been barren for twenty years, gave birth to twins, Esau and Jacob, whose descendants kept up a perpetual feud. We are all familiar with the story of Esau, the first born, selling his birthright for a mess of pottage to his brother Jacob, and subsequently going forth into the wilderness to become the founder of the Edomites. For a term of years the younger brother lived at Padun-Aram, where he served Laban for his two daughters, Leah and Rachael. In the course of time, Jacob was compelled to secretly flee from his unjust father-in-law and to wander about with his family and flocks along the east bank of the river Jordan, at which place Jehovah appeared to him giving him solace and comfort in his hours of affliction. Laban finally overtook Jacob and acknowledged the injustice towards him. In commemoration of this event, Jacob built an altar of stones at Mizpah. Shortly thereafter "there wrestled a man with him until the breaking of day" without prevailing against him. Jacob refused to let the stranger go until he had given him a blessing. "Thy name shall be called no more Jacob, but Israel, for thou hast striven with God and with man and hast prevailed." Jacob named the place Penuel, "for," said he, "I have seen God face to face and my life is preserved." Jacob became the father of a large family of sons. These sons were borne to him by his two wives and their hand-maidens. From Leah came Reuben, Simeon, Levi, Judah, Issachar and Zabulon. Her servant Zilpah became the mother of Gad and Asher. To Rachael were born Joseph and Benjamin, while Dan and Naphtali were born to her servant Bilhah.

### *Problems*

1. Outline as nearly as you can that part of Palestine allotted (a) to Abraham, (b) to Lot.
2. What evidence have we that Abraham taught the Egyptian cultural subjects such as mathematics, geometry, and astronomy?



3. Explain what is meant by the following: "Know of a surety that thy seed shall be a stranger in the land that is not theirs and shall serve them and they shall afflict them four hundred years and also that nation whom they shall serve will I judge?"

4. What striking incidents in the lives of Abraham and Isaac were common to both?

5. Explain how Jacob received the name of "Israel."

## LESSON XXVII

### Third Week In May

#### RECORDS AND METHODS OF RECORD KEEPING DEPARTMENT

##### *Correspondence*

- I. How to write a letter.
- II. How to file letters.
- III. Cross-reference for letters.

##### I. How to Write a Letter:

- a. Materials: Paper, pen, fountain-pen, ink.
- b. Form (or style): Margins, heading, introduction, conclusion, signature, superscription.
- c. Purpose.
- d. Construction.

There are three important divisions to the above subject. This lesson will treat of the first and most important part of the subject.

"*How to write a Letter*" is again subdivided, (a) *Materials* is our first consideration. The paper selected should be of good quality, not too thin, nor overly heavy and rich, as it would become a burden to file the latter; and very thin paper would probably be torn with much handling. This need not interfere with the use of the tough thin paper which is used in foreign correspondence. Good taste does not necessarily require linen paper, nor expensive paper of any kind; but it does demand that no gaudy colors or fancy bands or decorations be used. Pale tones of pink, gray or blue are quite in good taste for letters of friendship. Business letters should always be written on the standard size of paper which measures  $8\frac{1}{2} \times 11$  inches.

Good ink and a *new* pen point are necessary adjuncts to the making of a good letter. Many people will attempt to write with ink which has stood on the shelf six months after having been opened. The liquid evaporating, leaves a thick sticky mass that smears up the writing and looks unclean. A pen point will corrode after being used and then laid aside for a while, and will sputter and refuse to carry the ink. Therefore, it is a wise correspondent

who supplies himself with several pen points to be used as needed, also a good penwiper, and who will take care to keep ink tightly corked when not in use. He will also buy a fresh bottle of ink before the old one has become thick and good-for-nothing.

These directions concerning pen points and ink hold good also for fountain pens. Indeed, greater care should be taken that ink is fresh, and the proper kind, for a fountain pen than for any other writing. All pen points should be fine and strong enough to make a clear carbon copy. The necessity of the carbon copy will be fully explained in a later lesson.

It will not be amiss to add a few words in regard to the care of a fountain pen. It should be freshly filled every day when in use. Each time the pen is filled, the lever should be worked up and down, (or open and shut) four or five times, while holding the pen dipped deep into the ink. This clears out all the sediment and thick ink, and leaves the flow free and even. When not in use a fountain pen should be thoroughly washed out before being put away. To do this, work the filler lever open and shut several times while holding the pen under water, then work the lever several times while holding the pen above the water to empty out all the water. Dry it out before screwing on the cap and putting it away. The pen should never be laid down without putting on the cap, whether it is to be used in five minutes, or five hours.

(b) The *Form* (or style) of a letter has much to do with the favorable impression which everyone desires to create in addressing friend or stranger. There is enough difference between the letter which is written in a haphazard fashion and one that has proper balance and proportion, to compensate anyone for the time and trouble it will require to learn the few simple rules that govern letter writing.

A letter has proper balance when the *margins* are clearly and evenly defined; when the *heading* and *introduction* are evenly balanced, right and left; and when the *conclusion* and *signature* are given proper space and proportion.

The *margins* on the right and left side should be the same, about one inch from the edge, if letter paper is used, and for family and friendly letters, which are usually written on note paper, a half inch of clear space should be allowed. Care should be taken to make the right side as nearly even as possible. If the last word on the line is too long, and will permit of being divided into syllables, put the first syllable with a hyphen (-) on the end of the next line, but *do not repeat* the hyphen on the next line. It is permissible to leave a wider space between the last two or three words on a line if you see, by looking ahead, that the end of the line is not going to come out even. This is a better plan than to separate the last word as suggested above. A method that is not

approved is to crowd the last few letters of a word in order to leave the margin correctly lined up. Above all do not leave any "holes" on the right side, except on the line where a paragraph is completed.

The *heading of a letter* consists of the complete postoffice *address* of the writer. That is, street and number, (if residing in a city) and R. D. and box number (if in the country), the name of the city, town and postoffice, and the state, together with the date—day, month, and year, when the letter was written.

This *heading* should be placed at the upper right side of the page, about an inch and a half from the top edge of the paper, or other suitable margin, according to the size of the sheet.

The *introduction* is placed on the upper left side of the page, on the next line below the date. The introduction consists of the *address*, that is—the name, the title, and the place of business, or the residence of the one addressed,—and the *salutation*. Titles of respect and courtesy should appear in the address, while salutations vary with the station of the one addressed, or the writers degree of intimacy with him. "Dear Sir," "Dear Madam," are the forms commonly used in business correspondence and for formal letters. "Gentlemen" is the proper form when writing to a firm or corporation. In short, make the salutation conform to the relationship and station of the person addressed.

The old style of beginning the *heading* and *introduction* with the first line in a certain position and each following line indented an inch or more, is not considered good form at the present time. Every line of the *heading* should begin at the same position on the paper, a little to the left of the center; and every line of the *introduction* and *salutation* should begin at the left side, even with the margin.

Write the *conclusion* and *signature* with sufficient spacing, at the close of the letter. If the body of the letter requires so much of the space on the first page that the closing sentences would be crowded and out of balance, it is well to add a few sentences, and carry over to the next page. The *conclusion* consists of the *closing sentences*, together with the *complementary* close, and the *signature*. The closing sentences should be worded with care. The old saying that a woman puts the most important part of her letter into a postscript has probably grown out of the fact that she has felt intuitively the importance of 'leaving the best to the last.' Be sure that the ending paragraph fits the case. Then follow with the *complementary close*. The forms are many, and are determined by the relation of the writer to the one addressed. In letters of friendship, "your sincere friend" is one form. Business letters usually close with the words: "Yours truly," "Yours," "Respectfully yours," and if it is desired to express friendliness coupled with the business, "Cordially yours."

For business letters, the *signature* may be written with initials for the Christian or given name, and followed with the surname, but all genealogical letters require the full name written out. Initials are an abomination in genealogical work. *When signing letters, always write the surname.* Intimate family and friendly letters are the only exceptions to this rule. A lady addressing a stranger should prefix her title "Miss" or "Mrs." to her own name. A married woman should sign her individual name, and prefix this with her title and her husband's initials in brackets, as follows: (Mrs. J. W.) Mary Jane Brown. It would be very bad taste for a married woman to sign her husband's name, or initials, prefixed by her title, like this: Mrs. J. W. Brown.

The *conclusion* should begin near the middle of the next line below the body of the letter. Begin each line of it with a capital letter, and punctuate as in other writing, following the whole with a period. The signature should be very plain.

The *superscription* is what is written on the outside of the envelope. The first line should be placed just above the central part of the envelope, and a little to the left of the center. It should contain the full name, preceded by the title, "Mr.," "Mrs.," "Dr.," or whatever the form of address may be, of the person to whom the letter is written. The street and number follows, then the city and state. Each line should begin at the same point as the one above, and should not be indented, as was the custom long ago.

A *return address*, which is the full name, street, number, city and state address, of the writer of the letter, should be given in the upper left hand corner of the front of the envelope. Some people write their return address, and many have them printed, on the back flap of the envelope. This is tolerated, but not sanctioned by the postal authorities. They prefer to have all information on the front.

### *Problems*

1. Describe and tell of materials used in correspondence.
2. How do you care for a fountain pen?
3. Explain "indented" as used in correspondence.
4. When should it be conspicuous by its absence?
5. What is meant by proper balance and proportion?
6. Why should the surname always be given when signing letters?
7. What is the superscription?
8. What other necessary information should be placed on the envelope
9. Where should it be written?



## LESSON XXVIII

First Week in June

I. *Joseph in Egypt.*

Because of favoritism shown by Jacob to his son Joseph, he was sold by his brothers to a caravan of Midianites who were on their way to Egypt. The brothers persuaded Jacob that his son had been devoured by wild beasts. The Midianites sold Joseph to a great Egyptian captain of Pharaoh, by the name of Potiphar, who exalted Joseph to the position of overseer. The wife of Potiphar being enamored of Joseph, sought to ensnare him, and in failing to do so, accused him of offering violence to her person. As a result he was cast into prison. His ability to interpret dreams was abundantly made manifest while he was there, and this knowledge being brought to the king's attention, Joseph, after languishing in prison for many years, was summoned before the ruler to interpret his dream of the seven lean kine and the seven fat kine. According to his interpretation, there should be seven years of abundance, after which the crops should be swallowed up by seven years of famine. As a result of Joseph's interpretation, he found favor in the eyes of Pharaoh and was released from prison and exalted to the position of prime minister of Egypt, and to him was assigned the task of storing up the surplus crops so that when famine broke out he distributed corn to the starving people in Egypt in return for their flocks and fields. Due to this transaction, all of the lands of the Nile except those belong to the priests, became the possessions of the ruler of Egypt. In the meantime the famine being "sore" in Palestine, Joseph's brethren came to Egypt to buy corn. In due time Joseph made himself known to them, forgave them for the wrong they had done him and presented them before the ruler of Egypt. Pharaoh invited them to come to Egypt to make their home, saying to Joseph: "Say unto thy brethren 'Lade your beasts and go get you unto the land of Canaan and take your father and your households and come unto me and I will give you the good of the land of Egypt and ye shall eat of the fat of the land.'" Shortly after, the Lord appeared unto Jacob and commanded him to go unto the land of Egypt, saying: "I will there make of thee a great nation. I will go down with thee into Egypt, and I will also surely bring thee up again." Jacob was obedient to the command of the Lord and upon his arrival in Egypt was given the land of Goshen near the mouth of the river Nile for his inheritance. Gen. 45 ch. 17-18.

*Problems*

1. Account for Joseph being the favored son of Jacob.

2. Relate Joseph's dream that incurred the displeasure of his brothers.

3. How was this dream fulfilled?

4. Discuss the qualities in Joseph's character that marked him a great man.

5. Had Joseph yielded to the enticing of Potipher's wife what would likely have been the results on the future of Israel?

## LESSON XXIX

### Second Week in June

#### I *The Hebrews in Egypt.*

Ancient traditions point to the likelihood of the Hebrews arriving in Egypt during the reign of the Hyksos or Shepherd Kings. Speaking of the land on which the Israelites were settled in Egypt, Maspero has the following to say: "Goshen comprised the provinces situated on the border of the cultivable corn land and watered by the infiltration of the Nile which caused the growth of a vegetation sufficient to support the flocks during a few weeks; and it may also have included the imperfectly irrigated provinces which were covered with pools and reedy swamps after each inundation."

History records that Israel prospered in their new surroundings, so well adapted to their nomadic instincts and training. Likewise they preserved their racial qualities, refusing to become absorbed or even merged into the native population. Be it said to their credit also that they never foresook entirely the God of their fathers to bow down before the Triads of Egypt. To them Jehovah was more than Ra or Osiris of the Egyptians.

During the first years of Israel's sojourn in Egypt, they received measurably good treatment at the hands of the rulers, but following the dethronement of the Shepherd Kings and their expulsion from Egypt, the descendants of Jacob were imposed upon and made to suffer all kinds of indignities. Particularly was this the case during the reign of the Rameseides.

Their territory on which they could pasture their flocks and herds was greatly restricted by the rebuilding of the cities which had been destroyed during the wars with the Hyksos. Very likely it was Ramases II who treated the Israelites as slaves and who placed over them Egyptian task masters. A very ancient tradition identifies this king with the Pharaoh who "knew not Joseph."

\* \* \* We assume that students are familiar with the Bible account of these incidents as narrated by Moses himself, but it is interesting to note that modern historians and archaeologists give confirmatory evidence of those things. Exodus 1:8-14. Maspero

says that recent excavations made east of the Delta exposing "great works" begun by this king were under Seti II as the earliest, confirms in a general way the accuracy of the traditional view. He further says that "excavations made by Naville have brought to light near Tel-el-Masqhutah, the ruins of one of the towns which the Hebrews of the Alexandrine period identified with the cities constructed by their ancestors in Egypt. The town excavated by Naville is Pitumu and consequently the Pithom of Bible account and at the same time also the Succoth of Exodus 12:37, 13:20, the first cities of Israel after leaving Rameses."

## II. *Moses The Deliverer.*

Israel chafed under such bondage, and only awaited an opportunity to escape. The displeasure of the king at seeing the rapid increase of the Hebrews was such that he ordered the midwives to strangle the male children at birth. That her infant might escape such disaster, a Levite woman, after concealing her child for three months, put him in an ark of bullrushes and placed him in the River Nile at a spot where the Pharaoh's daughter was accustomed to bathe. Luckily for the future welfare of the Israelites, the princess, upon discovering the child, had compassion on him, adopted him, called him Moses, meaning "Saved from the water," and had him instructed in all the knowledge of the Egyptians. Forty years later Moses beheld an Egyptian smiting a Hebrew, which so angered him that he slew the Egyptian. Shortly after he fled to Midian where he found a place of safety at the home of a priest named Jethro who gave him one of his seven daughters in marriage.

After Moses had been in exile for forty years, God appeared to him in the burning bush and sent him to deliver his people from bondage. Moses and Aaron appeared at the court of Pharaoh and asked for the release of Israel and obtained permission to lead them out of Egypt only after the ten plagues had been inflicted, the last of which was the slaying of the first born of the Egyptians. (See Exodus 2 to 13 chapters.) The story is familiar to all Bible students of the sea parting to give the Israelites passage on dry ground, and the closing up afterwards on the Egyptian hosts. Moses and the Children of Israel, overjoyed at the miraculous escape from their enemies, sang unto the Lord the following song:

"The Lord is my strength and song and He is become my salvation. \* \* \* Pharaoh's chariots and his hosts hath He cast into the sea; his chosen captains also are drowned in the Red Sea. The depths have covered them, they sank unto the bottom as a stone. \* \* \* The enemy said, I will pursue, I will overtake, I will divide the spoils; my lust shall be satisfied upon them.

I will draw my sword, my hand shall destroy them. Thou didst blow with the wind, the sea covered them; they sank as lead in the mighty waters."

Moses now led his people unto the solitudes of the Arabian desert to wander for a period of upwards of forty years.

### *Problems*

1. Locate Goshen and describe its physical features.
2. Who were the "Hyksos" or "Shepherd Kings?"
3. Who was likely the Pharaoh who "knew not Joseph?"
4. Show the hand of providence in the saving of Moses when the death sentence had been placed on all Hebrew male children.
5. Why was it necessary for Moses to receive the training and culture of the Egyptians?
6. What spiritual training did Moses receive that qualified him to lead Israel out of bondage?
7. Justify the Lord in bringing punishment upon the Egyptians.
8. What report was made regarding the civilization of the Canaanites by the spies sent into Palestine by Moses?

## LESSON XXX

(Third Week in June.)

### RECORDS AND METHODS OF RECORD KEEPING

(See Handbook of Genealogy and Temple work, page 298.)

### *Correspondence, (Continued)*

#### *C. Purpose.*

#### *D. Construction.*

The previous lesson treated of the materials and form, or style, of a letter.

*Purpose* of a letter is the next consideration.

There are four general classes of letters:

1. The purely *social letters* of families and friends, where greetings and news are exchanged, and love and affection are implied or expressed.
2. *Purchase letters*, so called because the writer wishes to buy something.
3. *Sales letters*, where the writer wishes to sell something.
4. *Official letters*, that require special forms, which should be brief and to the point.

Before commencing to write a letter a person should take the time to consider the purpose of it.—"In which class does it belong? This question should always be asked; and upon the answer, depends the methods employed in the construction.



d. *Construction of a letter* is the most important consideration of all, and there are two rules that hold good for every class of letter.

1. *Any and all communications received should be promptly acknowledged.* No matter what the purpose of the letter, this rule should be observed first. How often have you received a letter from someone to whom you have written, asking questions, vital to yourself; and upon reading the letter found that not one of your questions have been answered. Instead, you have read, "I am sorry, but I have mislaid your letter, and cannot answer it properly."

Under the "*Care of Correspondence*," will be given special instructions; just here it may be well to say that it is better to keep stationery and letters together, even in a paste-board box; than to put them in a bureau, or table drawer, among various other things, or lay them down anywhere, as many of us do. Then, the letter received would be available, when a reply is written.

It is suggested that the letter be read over, before beginning the reply. Make a memorandum of each topic or question upon which it is necessary or desirable to write; in this way the various topics, and answers to questions, may be woven into the body of the letter, making a harmonious whole. N. B. The suggestions above, do not in any way interfere with the instructions that will follow, for the filing and cross-reference of letters.

The second rule calls for the observation of the *four cardinal principles of Salesmanship*, which are:

- I. Attract favorable attention.
- II. Create interest.
- III. Carry conviction.
- IV. Persuade to buy.

These four principles may be applied to any subject, in any phase of life. Men in business and mercantile pursuits, are continually holding classes to educate and train the men and women in their employ; and they make a thorough study of the "Art of Salesmanship" themselves. In fact, books, magazines and newspapers, teem with references to, and articles upon, the subject of "How a man may sell himself, and the business proposition he desires to put forward, to his clients, or to the public."

That which *we have to sell*, is interest in, and love for, the searching out of genealogical information; and for compiling pedigrees and genealogies. That which *we have to buy*, is genealogical information and data that we need, and do not have.

How these principles may be applied to this subject will be treated of in our next lesson.

*Problems*

1. Define the words, *Purpose, Construction.*
2. Name the four general classes of letters.
3. What question should be asked before commencing to write a letter?
4. What important rule should first be observed when writing a letter?
5. What second rule should be observed in all kinds and classes of letters?
6. Give the four divisions of this rule.

## LESSONS XXXI and XXXII

## First and Second Weeks in July

## SOJOURN OF ISRAEL IN THE WILDERNESS

I. *The Ten Commandments.*

It was not the desire of Jehovah that Israel should immediately go up to the Promised Land. A long period of fiery trials must first be encountered in the burning sands of the desert that their souls might be purged of the dross of the Egyptian idols and superstition absorbed during several hundred years of abject slavery.

On the 15th day of the second month following their departure from Egypt, Israel was in the wilderness of Sin between Elim and Sinai. In bitter anguish the whole congregation cried out against Moses: "Would to God we had died by the hand of the Lord in the land of Egypt when we sat by the flesh pots and when we did eat bread to the full, for ye have brought us forth into this wilderness to kill this whole assembly with hunger." The Lord heard their cry and in the evening "the quails came up and covered the camp and in the morning the dew lay round about the host." Exodus, 16th chapter.

Later Moses quenched their thirst by smiting with his rod the rock of Horeb.

In the third month of their wandering, the people had reached the wilderness of Sinai, where God, through Moses, spoke unto Israel as follows: "Now, therefore, if ye will obey my voice indeed \* \* \* and keep my commandment, then, therefore shall ye be a peculiar treasure unto me above all people." Then amid the smoke and fire of Sinai, the finger of God inscribed upon the tablets of stone the Decalogue, the most priceless code of laws ever given to man. A commandment soon followed in which Israel was commanded to build the tabernacle which was to be the "Tent of Jehovah," "The Sanctuary," and

the "Tabernacle of the Congregation." The Tabernacle was to be a portable building, and was to be surrounded by an outer court.

Israel proceeded forthwith to obey the Lord's command. When constructed, the Court of the Tabernacle in which the Tabernacle stood was a rectangular, having dimensions 150 by 75 feet, with its longer axis east and west, and having its front to the east. The walls of the Court were of canvass screens, 5 cubits in height and supported by pillars of brass, 5 cubits apart, to which the curtains were attached, by hooks and fillets of silver. This enclosure was broken only on the eastern side by an entrance 20 cubits wide and closed by curtains of finest linen wrought with needle work and gaily colored. In the eastern portion of the Court was placed the altar of Burnt Offering, and between it and the Tabernacle were the lavers in which the Priests cleansed their hands and feet before entering the temple.

## II. *The Ark of Covenant.*

The Tabernacle occupied a position near the western end of the enclosure, and like the Court, it faced the east. Like the Court, also, the Tabernacle was an oblong structure and was 45 by 50 feet and 10 feet in height. The interior was divided into two chambers, one of which was 20 cubits and the other 10. The former was the Holy Place containing the Golden Candlestick on one side and the Table of Shew Bread opposite and between them in the center was the Altar of Incense. The other compartment was called the Most Holy Place or the Holy of Holies, containing the Ark of the Covenant, which served as a receptacle for the tables of Stone, and other sacred things. The western end and two sides of the Tabernacle were enclosed by boards overlaid with gold. The boards stood upright, edge to edge, the lower end of which were tenoned and fitted into sockets of silver. Three successive coverings of curtains looped together were placed over the top of the Tabernacle and extended down over the sides. The Inner Curtain was of fine linen beautifully embroidered with figures and richly colored in purple, blue, and scarlet. The next was a covering made of goats' hair, and third of badgers' skins. A curtain called the veil passed between the Holy Place and the Holy of Holies to shut out from the eyes of all but the High Priest the Sanctuary where Jehovah dwelt. Even the High Priest was permitted to pass through the veil but once during the year, and that was on "the day of atonement." The Holy place was daily entered by the priests, whose mission was to offer incense at the time of the morning and evening prayer and to keep the lights burning in the Golden Candlestick. On the Sabbath they removed the old shew bread from the table and placed thereon new bread.

This tabernacle was likely removed from place to place as long as Canaan remained unconquered, but finally removed to the place "which the Lord hath chosen" at Shiloh, where it remained through the whole period of the Judges. Finally in the days of David, the Tabernacle was either taken down or left to decay.

Upon the day of the completion of the Tabernacle, God gave His divine sanction of the holy structure by covering it with a cloud by day "and at even there was upon the Tabernacle, as it were, the appearance of fire until morning. So it was always. The cloud covered it by day and the appearance of fire by night."

### III. *The Passing of Moses.*

The feat accomplished by Moses in successfully leading the congregation consisting of 600,000 souls through the Desert of Arabia to the Promised Land has no parallel in history. The nearest approach and in many ways analogous to it was the journey of modern Israel under the leadership of Brigham Young from the State of Illinois to the Great Basin. Moses' ability as a leader was clearly manifest in the splendid system of organization introduced throughout the camp of Israel and in the orderliness in marching. That he was a keen psychologist was shown by his treatment of men. Every man was respected in the office and place assigned him. Occasionally there was rebellion in camp, some even going so far as to question the authority of Moses as was the case with Aaron and Miriam, but the marvel is that discord and strife were not of more frequent occurrence.

Israel had reached the borders of the Promised Land when the Lord said to Moses: "Behold thy days approach when thou must die." He was then commanded to set apart as his successor Joshua, the son of Nun, to whom Moses gave the following injunction, "Be strong, and of good courage, for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them, and thou shalt cause them to inherit it." From the plains of Moab Moses ascended "the mountain of Nebo to the top of Pisgah" where he had a view of the land which the Lord had promised to the seed of Abraham. "I have caused thee to see it with thine eyes" said the Lord to Moses, "but thou shalt not go over thither." It was left for another to lead Israel into the land of their inheritance.

### *Problems*

1. Justify the statement in the text that a long period of trials in Arabia was necessary to purge the Israelites.

2. Show that the decalogue "Ten Commandments" is a code of law suitable for all men in all ages.



3. What ceremonies were performed in the Tabernacle built by Israel in the wilderness? (Cf. D. and C. Sec. 124:38-39. Bible—Exodus Chaps. 29-30.)

4. Account for the sons of Levi being the only tribe charged with responsibility of caring for the Tabernacle.

5. (a) Explain the function of the Arc of the Covenant.

(b) What sacred things did it contain?

6. Show the similarities between the exodus of Israel under Moses and under Brigham Young.

## LESSON XXXIII

### Third Week in July

#### RECORDS AND METHODS OF RECORD KEEPING DEPARTMENT

(c. Purpose and d. Construction of letters, continued from page 180)

#### 1. *Attract favorable attention.*

To do this, the attitude of the person to whom the letter is written, should have the first consideration. It is what he, or she, thinks about the subject matter; is he *favorable*, *indifferent* or *opposed*? The line of approach will be governed by the attitude of the person addressed.

It is easy to approach one who is in harmony with your own views; you have only to write of the ideas that appeal to you, in regard to the subject. If he is indifferent, or opposed, then thought should be given to finding a common ground, where a suggestion may be made to his self interest. There are ways which will be of benefit to him, in whatever matter you are endeavoring to put forward, and you should search out and find that angle of the subject, and present it to him in the best form you know how to use, though never in stiff and stilted words and sentences.

#### 2. *Create Interest.*

After you have opened your letter with a few sentences, carefully selected according to the suggestions given above, the next step is to *create an interest*, in this subject. Let us suppose that you have already attracted his favorable attention. You should now follow along the same general line, presenting the subject in the most interesting form you can think of. Imagine yourself in the other person's place and circumstances, try to think the thoughts he would have about this matter—as has been so aptly said: "When you go fishing, put the fish's dinner on the hook, not your own."

### 3. *Carry Conviction.*

The next step is to show where and how this proposition is a necessity to the person to whom you are selling it. "He needs it in his business," or "for his pleasure," or "for his spiritual growth." He cannot advance in the proper way without having, or doing, this thing. Make him see that his life will be better and richer in every way—and this will lead naturally and logically, to the last and most important step:

### 4. *Persuade to Buy.*

As they say in business, this is the time to "Clinch the bargain"—make him see that "he must join this Surname Organization, or his whole work will forever be retarded." Or, show the lady, if you are writing to a lady, that she will "enjoy the new sewing machine more than enough to pay for the additional expense." Much depends upon your summing up of the question; and the proof will be, that you do "persuade to buy."

These four cardinal principles of Salesmanship, may be applied to the four classes of letters, as described in the previous lesson, see page 179, by keeping these principles in mind while planning the letter.

Under the first heading—see page 178—*Social letters*, write as you would speak. A letter to relatives and friends should be natural and familiar. (See Handbook, pages 299, 300.)

The first principle, or rule, "*Attract favorable attention*," may be exemplified by acknowledging the receipt of a letter, if one has been received, since writing to that person. Enlarge upon the news and interesting matters it contained—never use the old form, "Your letter received, and contents noted"—instead write something like this: "Your dear letter came Monday, and I enjoyed every word of it; it was kind of you to write to me so soon again, especially as I had not answered your last letter. I will write you *all* the news from here, to make up for my negligence." Do not hesitate to write affectionately to the people you love, and whom you know, love you. Why wait until people are dead, to give them flowers? Hand them a bouquet now and then, it makes life happier for them, and for you.

It is scarcely necessary to "*create interest*" in social and family letters. The interest is already there. One suggestion, however, may be made; keep yourself in the background of the picture, as it were, until you have given all the news about the other members of the family, then you may tell about your own activities, and thoughts and feelings.

Frequently it is necessary to connect up the subject matter of a letter, with something that has gone before; and sometimes to explain briefly why this subject is taken up.

To "*Carry conviction*," in social letters, you should convince the recipient of your letter, of the high esteem in which you hold him, or her. It is not good taste, or honest, to flatter anyone; but it is perfectly proper to tell a person how much you appreciate, and love, the splendid qualities, he or she, possesses. Has she been kind and generous to you, in giving or in doing things for you, then tell her so; do not feel that it belittles either of you, to say these graceful and grateful words, it warms your heart in writing them, and it blesses her to receive your gratitude and appreciation.

Inasmuch as *Sales* letters, *Purchase* letters and *Official* letters, are of so many types and varieties; and as the subject should be treated at such length and with so much technical procedure, it has been deemed best to leave out of these lessons any further instructions concerning the above classes of letters. Anyone desirous of taking up a study of this branch of correspondence, may apply at the L. D. S. Business College; or may take a correspondence course from the University of Utah, or the Brigham Young University at Provo.

The principles explained in this lesson are so necessary to the successful genealogists that we have considered it advisable to thus present them at length. Every student is urged to become thoroughly acquainted with them that practice of them may become second nature. Their application to the gathering of genealogy will be taken up in the next lessons in the July issue of the magazine.

### *Problems*

1. Tell how you would compose the first few sentences in a letter in order to *attract the favorable attention* of your correspondent.
2. What question would you consider first in your line of approach?
3. How would you *create interest* in a proposition you desired to present in a letter?
4. What is the next step in the "Art of Salesmanship?"
5. How would you *carry conviction*?
6. What is the spirit and meaning of this rule?
7. Explain some means you would use in *Persuading to Buy* the Proposition you had to "sell."

# Genealogy of the Hugh Roberts Family of Denbighshire, Wales

COMPILED BY DAVID R. ROBERTS

(*From the Hugh Roberts Family History "The Foreword"*)

"Hugh Roberts and Mary Owens, his wife, have accomplished a mighty work in the earth. They were the first and only ones of their family to embrace the restored Gospel of Jesus Christ and remain true to it throughout their lives. They bestowed a wonderful heritage upon their posterity—a heritage of good, strong, healthy bodies; promising vigorous, long life, devoid of hereditary diseases or other defects; with pure blood, free from taint; strong, bright, active minds with no abnormally vicious or evil tendencies; a natural love for the good, the high, the beautiful and the noble; lack of worldly wealth, in a land of liberty, among the best people on God's footstool, where the mountains touch the sky and where the valleys resound with songs of "Peace on earth and good will toward men."

(From the "Interlude, or preface, to the Biographical section, or history, of the Priesthood in the family.)

"Hugh Roberts stands at the head of his family in this dispensation. He holds the keys of the redemption of his family because he was the first to accept "light and truth" and to follow after it faithfully to the end of his days."

## *Origin of the Name Hugh and its Meaning*

"From a very large number of abstract ideas we may select the following: *Hyge*, mind, courage as in *Hygebeorht*, when Hubert, Hubbard, Hebbert, Hobert, and the favorite M. E. (Middle English) Hugh from which we have so many derivatives (Huggins, Howchin, Hewlings, Hullett, etc.) Surnames, p. 41, by Ernest Weekley.

"The primary personages of semi-divine rank in these (Welsh) traditions, Hu Gadarn, or the Mighty, the Sun God and his wife Geridwen. Iolo Goch, Owen Glendwyr's bard, made confusion worse confounded, by describing the real Noah, under the mystic name of Hu Gadarn; and Rhys Brydedd a century later, glorifies the sun as Hu. It is evident that some old belief in Hu existed. Other traditions make Hu Gadarn the leader of the original migration of the Cymri from Toprobane in Asia. The word Hu is not explained; but it has passed into a name in Wales and Brittany. The Triads speak of Aed Mawr, or Aedd, as the



father of Pridian, but he may have either represented the title of Hu or else been the God himself as was Aedd." History of Christian Surnames, Vol. 2, p. 26-28.

Hugh; whence came Hughes, Hewson, Pugh, Hutchins, Hickson, Higginson, Hewett, Howett, Hudson, Higman, "Family Names and Their Story," p. 56, by S. Baring-Gould M. A.

"Old names have gone through abrasion. The process of assimilation has extended to Christian names. Aidan has been supplanted by Hugh." Ibid, p. 387.

### *Origin of the Name Robert and its Meaning*

It (Robert) appears to have been derived from the compound of two words, viz.: "Rod" which signifies "glory" and "Bert" which means "famous." The old German compound of "Hrodebert" with the corresponding English compound of "Robert." "Surnames as a Science," p. 61, by Robert Ferguson, M. P.

"Robert" in the Teutonic language signifying "bright fame" has given us the Surnames, Roberts, Robertson, Robinson and Robeson, "A Ramble Among Surnames," p 167, by Daniel.

The name "Robert" whence came Robbins, Robertson, Robson, Dobbs, Dobson. Dobie, Hobbs, Hobson, Hopkins, Roberts, Robartes, Hopkinson, Probert, (ap Robert), Probyn, (ap Robin), Hobbins, Hobbes," "Family Names and Their Story," p 58, by S. Baring Gould M. A.

"Among the genitives, Jones, Williams, and Davi(e)s lead easily, followed by Evans, Roberts, and Hughes, all Welsh in the main. Among the twelve commonest names of this class those that are not preponderantly Welsh are "Roberts, Edwards, Harris, Phillips and Rogers." "Romance of Names," p. 46, by Ernest Weekley.

### 1

The grandfather of Hugh Roberts (1) Owen Roberts, the oldest known ancestor of this family line, was born in 1730 on a farm known as "Bryn Ucha" Farm (meaning "Highest Hill" farm), which was located on a mountain about midway between Llanrwst and Eglwysbach, meaning "Little Church," in Denbighshire, Wales. He died in the year 1810. Owen Roberts may have been the owner of this farm, for his son (2) Robert, the father of Hugh, was also its owner. Owen was married to Catherine Thomas, born in the year 1742, at Eglwysbach, Denbighshire, Wales, died in the year 1820. They were farmers and were related to most of the farmer-folk in that section of the country. Owen and Cathrine (Thomas) Roberts had a son (2) Robert Roberts, and other children whose names are unknown.

## 2

Robert Roberts, b. Oct. 5, 1771. d. April 25, 1849. Son of Owen and Catherine (Thomas) Roberts, md. April 22, 1796, at Llaurwst, to Jane Jones, b. Jan. 10, 1776; d. Nov. 10, 1848, daughter of Thomas and Mrs. Jane Jones. Robert was a farmer and lived on Bryn Ucha farm where all of his children were born. He finally sold his farm and bought a tavern at Llaurwst. He was a very kind, tender hearted man.

*Children of Robert Roberts and Jane (Jones) Roberts.*

3. Elizabeth Roberts, b. Feb. 25, 1797, d. Nov. 8, 1841, in Wales.
4. Owen Roberts, b. Nov. 12, 1799, d. March 6, 1850, in Wales.
- x5. Hugh Roberts, b. Feb. 12, 1803, d. Oct. 13, 1892, at Lanark, Bear Lake Co., Idaho, bur. at Liberty, Idaho.
6. Jane Roberts, b. March 31, 1807, d. Oct. 14, 1857, in Wales.
7. Mary Roberts, b. Oct. 8, 1808, d. Jan. 25, 1882, in Wales.
8. John Roberts, b. April 17, 1817, d. July 20, 1849, in Wales.

## 5

Hugh Roberts born Oct. 12th, 1803, at Bryn Ucha farm near Eglwysbach, Denbighshire, Wales. Died Oct. 13th, 1892, at Lanark, Idaho. Son of Robert and Jane (Jones) Roberts, married Mary Owens, born Oct. 15th, 1806, at Llaurwst, died Jan. 9th, 1894, daughter of Thomas Owens, born July 20th, 1787, died April 26— and Mary Morris. (Mary Morris separated from Thomas Owens and was afterwards married to Robert Griffith.) Hugh Roberts was reared on Bryn Ucha farm and was apprenticed, when a young man to a shoemaker at Llaurwst. After learning that trade he married and started in business at Llaurwst, but later, on account of business being poor there, he moved to Eglwysbach, where all of his children except Jane, were born, and where he remained until he left Wales. He was a Dissenter in religion and had charge of the Church of the Dissenters at Eglwysbach, being its leading member, but he was not satisfied with its teachings. When he heard Mormonism he received it gladly, being baptized with his second son Owen, on May 25th, 1847, by Elder Robert Evans. He was chosen presiding elder of the Eglwysbach branch of the church, which position he held until he left for America. Mary, his wife, and other members of his family were baptized on July 14th, 1849, by Elder Abel Evans. He suffered much persecution for his religion. On one occasion he and a traveling Elder were taken by a mob to a large bridge nearby and were, to all appearances, going to be hanged. This was a very unusual proceeding in Wales and it serves to illustrate the extreme bitterness against the Mormons. In this severe ordeal and test of faith, neither Hugh nor his companion waived, but remained firm and true, and they were delivered

out of the hands of their enemies. Verily God tries his people even unto death. Doc. and Cov., Sec. 98-14. So Hugh was tried and found worthy and God has abundantly blessed him and his family.

His daughter, Elizabeth, came to Zion with a company of Saints in 1855. His daughter Margaret came likewise in the year 1861 and he, with the rest of the family, except Jane and Robert, who had previously married, came in 1864. He with the family embarked from Liverpool on the sailing ship "McClellan" on May 21, 1864, and landed at New York on June 21, 1864. The family, after the journey across the plains with ox teams, arrived in the Valleys of the Mountains in early November of that year. They spent the first winter in Salt Lake City. In the spring of 1865 they moved to Smithfield, Cache County, Utah, where they lived many years or, until after the children were all married. Later Hugh and Mary his wife moved to Lanark, Bear Lake County, Idaho, where they spent their last days in peace.

*Children of Hugh Roberts and Mary (Owens) Roberts*

- x9. Jane Roberts, (Humphreys) b. Oct. 10, 1830, at Bryn Ucha farm, Denbighshire, Wales, d. April 6, 1922, Castle Cruise, Harlech, Wales.
- x10. Robert Owens Roberts, b. Nov. 20, 1832, d. Jan. 26, 1904, Carnarvonshire, Wales.
- x11. Elizabeth Roberts, (Owens) b. March 6, 1835.
- 12. Owen Roberts, b. March 19, 1837, d. August 19, 1847, Eglwysbach, Wales.
- x13. Catherine Roberts (Roberts) b. April 12, 1839, d. August 5, 1874, Smithfield, Utah.
- x14. Margaret Roberts (Morgan) b. May 17, 1841, d. March 31, 1918, Liberty, Idaho.
- x15. Mary Roberts (Roskelley) b. Nov. 22, 1843.
- x16. Hannah Roberts, (Roberts) b. March 27, 1847, d. April 10, 1878, Logan, Utah.
- x17. John Roberts, b. March 16, 1849, d. Dec. 3, 1923, Paris, Idaho. Buried at Liberty, Idaho.
- x18. Thomas Roberts, b. April 3, 1851, d. April 6, 1851, at Eglwysbach, Wales.

9

Jane Roberts, born Oct. 10, 1830, at Bryn Ucha, farm, Denbighshire, Wales, died April 6, 1923, daughter of Hugh and Mary (Owens) Roberts. Married Edward Humphreys, born Dec. 25, 1829, died March 16, 1886, at Castle Cruise, Harlech, Merionethshire, Wales. Jane (Roberts) Humphreys with her husband and family finally went to live at Harlech, Wales, and became the keepers of the Harlech Castle, which position she held for many years, living in the castle house near the old castle, where she died at the age of 91 years.

*Children of Edward Humphreys and Jane (Roberts) Humphreys.*

- x19. Robert Humphreys, b. June 8, 1854, d. Sept. 18, 1925.
- x20. Mary Humphreys, (Owens) b. April 15, 1856.
- x21. Margaret Humphreys, (Holgate) b. Dec. 9, 1858, d. Aug. 27, 1913, Wales.
- x22. Humphrey Humphreys, b. Jan. 15, 1861, d. Sept. 7, 1916, Wales.
- 23. Hugh Humphreys, b. Dec. 30, 1863, d. March 19, 1865, Wales.
- 24. Edward Humphreys, b. Dec. 30, 1863, d. Dec. 11, 1864, Wales.
- 25. Jane E. Humphreys, b. April 2, 1866.
- 26. Hannah Humphreys, b. Feb. 1, 1868, d. Dec. 29, 1891, Wales.
- 27. Edward Owen Humphreys, b. Jan. 25, 1870.
- 28. Laura Humphreys, b. Dec. 10, 1871, d. Jan. 2, 1872, Wales.
- 29. Griffith Humphreys, b. Sept. 17, 1875, d. May 27, 1876, Wales.

10

Robert Owens Roberts, born Nov. 20, 1832, at Eglwysbach, Denbighshire, Wales, died Jan 26, 1904. Son of Hugh and Mary (Owens) Roberts. Married about 1862 to Elizabeth Owen, born about 1839, died Oct., 1924, at Penmanbach, Carnarvonshire, Wales, a seaside resort where he went to live. In time he inherited the position of Postmaster of Penmanbach from his wife's father, which position he held until his death. He was also engaged in the hardware business.

*Children of Robert Owens Roberts and Elizabeth (Owen) Roberts.*

- 30. Mary Jane Roberts, b. about 1863, at Penmanbach, Wales.
- 31. Elizabeth Roberts, b. about 1865, at Penmanbach, Wales.
- 32. Margaret Roberts, b. about 1867, at Penmanbach, Wales.
- 33. Hannah Roberts, b. about 1870, at Penmanbach, Wales.
- 34. Hugh William Roberts, b. Nov. 1872, at Penmanbach, Wales, d. Dec. 14, 1872.
- 35. John Owen Roberts, b. 1874, at Penmanbach, Wales, d. Oct., 1923.

11

Elizabeth Roberts, born March 6, 1835, at Eglwysbach, daughter of Hugh and Mary (Owens) Roberts. Married Jan 27, 1856, at the Endowment House, Salt Lake City, Utah, to William Owens, born Glamorganshire, Wales, May 1, 1827, died March 19, 1874, at Salt Lake City, Utah. Son of John and Charlotte (Lewis) Owens. Elizabeth Roberts was baptized into the church on July 14, 1849, at Eglwysbach, Denbighshire, Wales; she migrated to Zion in 1855, with a company of Saints which sailed from Liverpool April 17, on the sailing ship "Chimborazo," landing in Philadelphia, Pa. on May 21st that year. At Mormon Grove she joined the Texas Company of Col. Seth M. Blair with which company she came to the valleys. After her marriage she lived at Salt Lake City, Willard, Henefer, Morgan County, Smithfield, Utah; and Preston, Idaho; where she now resides.



*Children of William Owens and Elizabeth (Roberts) Owens.*

- x36. Jennette Owens, (Kelsey) b. March 24, 1857, at Willard, Utah, d. Dec. 2, 1907, Logan, Utah. Buried at Smithfield, Utah.
- x37. Elizabeth Owens, (Hendrickson) b. Feb. 9, 1859, at Salt Lake City, Utah.
- x38. William Owens, b. July 4, 1861, at Salt Lake City, Utah, d. Aug. 14, 1917, at Preston, Idaho. Buried at Fairview, Idaho.
- 39. John Owens, b. June 29, 1863, at Henefer, Utah, d. Feb. 14, 1887, at Montpelier, Idaho. Buried at Liberty, Idaho.
- 40. Mary Owens, (Thompson, Pratt) b. March 7, 1866, at Henefer, Utah.
- 41. Charlotte Owens, b. March 23, 1868, at Henefer, Utah, d. Nov. 30, 1876, at Smithfield, Utah.
- 42. Hannah Owens, b. July 28, 1870, at Henefer, Utah, d. Dec. 1, 1876, at Smithfield, Utah.

13

Catherine Roberts, born April 12, 1839, at Eglwysbach, Wales, died August 5, 1874, at Smithfield, Utah, daughter of Hugh and Mary (Owens) Roberts, married May 24, 1865, in the Endowment House, Salt Lake City, Utah, to Christopher Roberts, born March 9, 1836, at Serin, Flintshire, Wales, died March 26, 1909, at Smithfield, Utah, son of John and Ann (Pool) Roberts. (Christopher Roberts was later married to Catherine Kunz.) Catherine Roberts was baptized July 14, 1849, at Eglwysbach, Wales; and came to Zion with her parents in 1864; and they lived in Smithfield, Utah, after her marriage, except a short time that they resided in Bear Lake County, Idaho.

*Children of Christopher Roberts and Catherine (Roberts) Roberts.*

- x43. Mary Ann Roberts, (Kuntz) b. Oct. 15, 1866, Smithfield, Utah.
- 44. Hannah Roberts, (Keller) b. Feb. 13, 1869, Smithfield, Utah.
- x45. Jane Roberts, (Phelps) b. March 8, 1871, at Smithfield, Utah, d. Dec. 18, 1924, at Montpelier, Idaho.
- 46. Catherine Roberts, b. July 15, 1874, at Smithfield, Utah, d. Aug. 9, 1874, at Smithfield, Utah.

(To be continued)

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"To organize a family and to write its history and the biographies of its members and to gather and preserve its genealogy is but to comply with the most important essentials of the law of its survival as a family, as a distinctive entity in the earth among the children of God, and all families who will not comply with these fundamental requirements will in time lose their identity as such and will be merged into and be swallowed up by families which build on this sure foundation."

## **The Patron's Order Blank**

In the development of the activities of the Genealogical Society of Utah there has evolved what is known as "The Patron's Order Blank," which enables an interested person to proceed with his work of gathering Genealogical Information and doing the incident Temple Ordinance work, without the necessity of consulting other people, either a family as such, or an organization; or fitting into an elaborate plan of gathering and tabulating genealogical data and extensive pedigrees, before Temple work is actually begun.

This does not mean that the importance of Family and Surname Organizations is in any way lessened, but rather that the spirit of such organization work is fostered through the individual initiative.

The plan provides that the individual sends to this office for one of these order blanks (or he may secure it from a stake or ward committeeman) and fills it out properly with the information called for. It is then returned to the Genealogical Society of Utah.

The Society will then give him a preliminary report of the activities that are going on in behalf of the surname in which he is interested and make recommendations to him as to how to proceed with his work.

The suggestions that are made to the patron will inform him that his work will combine with all other work done in the library; that it will be orderly arranged; that all names gathered for him will be placed on Temple Sheets; that he need not have this work in a Temple book of his own, for it will be tabulated in the library, but that when it is tabulated he may have the work recorded in his temple book, at his own expense, if he so desires; that he may start with a small amount and add to it as he can, and other instruction along this line that will enable him to proceed in an orderly manner.

It is earnestly recommended that every person interested in Temple work have one of these order blanks, properly filled out, on file in the Genealogical Society of Utah and become acquainted with the present possibilities of carrying on this important work for the dead.

The preliminary report is furnished free, and a request for an order blank will be promptly attended to.

# THE UTAH GENEALOGICAL AND HISTORICAL MAGAZINE

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JULY, 1926

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## Mary Elizabeth Rollins Lightner

*Note:* The writer of this vivid and interesting autobiography was one of the earliest converts to the Church of Jesus Christ of Latter-day Saints. Living in Kirtland at the time the first missionaries visited that place, Oct., 1830, she and her parents were soon baptized. She became intimate with the parents of the Prophet Joseph Smith as well as with the Prophet, his brother Hyrum, the Patriarch, and with all the early saints. Her recital of those scenes of joy, of sorrow, of mobs and of constant movings and drivings is one of the most detailed descriptions ever presented. She fills in the large gaps necessarily left by many historians who give space to causes and effects rather than giving intimate pictures of daily domestic difficulties. She was a heroine in her own right, and to the last she bore her abiding testimony of the truth of the Gospel and the mission of the Prophet Joseph Smith.

I was born in the town of Lima, Livingston County, State of New York, April 9, 1818. My father, John D. Rollins, came from one of the New England States; I think it was Vermont. My mother, Keziah Keturah Van Benthuyssen, was born in Albany, State of New York, May 16, 1796. She married my father in 1814 or 1815. Three children were the fruit of this marriage, James Henry, myself and sister Caroline, the youngest. When Caroline was six months old, my father was shipwrecked on Lake Ontario during a terrible storm. Only one person was saved out of all the passengers and crew.

When I was ten years old, we moved to Kirtland, Ohio, and lived in a house belonging to Algernon Sidney Gilbert, mother's sister's husband. We remained there two years, when we heard of the plates of the Book of Mormon, being found by Joseph Smith. Soon the news was confirmed by the appearance of Oliver Cowdery, Peter Whitmer, and Ziba Peterson, with the glorious news of the restoration of the Gospel through the Prophet Joseph Smith. They bore a powerful testimony, by the Holy Spirit, of the truth of the great work they were engaged in; and which they were commissioned by the Father to present to all the world.

Quite a number of the residents of Kirtland accepted baptism, mother and myself also, in the month of October, 1830. A branch

of the Church was organized, and Father Morley was ordained an Elder to preside over it. He owned a large farm, about a mile from Kirtland, and some three or four families went there to live, and meetings were held there. A good spirit and one of union prevailed among the brethren for some time. After Oliver Cowdery and his brethren left there for Missouri on their mission to the Lamanites, a wrong spirit crept into our midst, and a few were led away by it. About this time, John Whitmer came and brought a Book of Mormon. There was a meeting that evening, and we learned that Brother Morley had the Book in his possession—the only one in that part of the country. I went to his house just before the meeting was to commence, and asked to see the Book; Brother Morley put it in my hand, as I looked at it, I felt such a desire to read it, that I could not refrain from asking him to let me take it home and read it, while he attended meeting. He said it would be too late for me to take it back after meeting, and another thing, he had hardly had time to read a chapter in it himself, and but few of the brethren had even seen it, but I plead so earnestly for it, he finally said, "child, if you will bring this book home before breakfast tomorrow morning, you may take it." He admonished me to be very careful, and see that no harm came to it. If any person in this world was ever perfectly happy in the possession of any coveted treasure I was when I had permission to read that wonderful book. Uncle and Aunt were Methodists, so when I got into the house, I exclaimed, "Oh, Uncle, I have got the 'Golden Bible'." Well, there was consternation in the house for a few moments, and I was severely reprimanded for being so presumptuous as to ask such a favor, when Brother Morley had not read it himself. However, we all took turns reading it until very late in the night—as soon as it was light enough to see, I was up and learned the first verse in the book. When I reached Brother Morley's they had been up for only a little while. When I handed him the book, he remarked, "I guess you did not read much in it." I showed him how far we had read. He was surprised, and said, "I don't believe you can tell me one word of it." I then repeated the first verse, also the outlines of the history of Nephi. He gazed at me in surprise, and said, "child, take this book home and finish it, I can wait." Before or about the time I finished the last chapter, the Prophet Joseph Smith arrived in Kirtland, and moved into a part of Newel K. Whitney's house, (Uncle Algernon's partner in the Mercantile Business), while waiting for his goods to be put in order. Brother Whitney brought the Prophet Joseph to our house and introduced him to the older ones of the family. (I was not in at the time.) In looking around he saw the Book of Mormon on the shelf, and asked how that book came to be



there. He said, "I sent that book to Brother Morley." Uncle told him how his niece had obtained it. He asked, "Where is your niece?" I was sent for; when he saw me he looked at me so earnestly, I felt almost afraid. After a moment or two he came and put his hands on my head and gave me a great blessing, the first I ever received, and made me a present of the book, and said he would give Brother Morley another. He came in time to rebuke the evil spirits, and set the Church in order. We all felt that he was a man of God, for he spoke with power, and as one having authority in very deed.

In the fall of 1831, in company with Bishop Partridge, Father Morley, W. W. Phelps, Cyrus Daniels and their families, mother and myself, my brother Henry and sister Caroline, under the guardianship of Algernon S. Gilbert, left Kirtland for Independence, Jackson County, Missouri. Soon, quite a number of the saints settled in Independence. Uncle Gilbert opened a store of dry goods, and groceries; while his partner, Newel K. Whitney, kept one in Kirtland, where they had one for several years before the Gospel came to them.

A two story printing office was also erected; altogether, the saints were in a prosperous condition, both temporally and spiritually. Oliver Cowdery, John Whitmer and Thomas B. Marsh often spoke in tongues in addressing the people on the Sabbath day, and I wanted to understand what they said; so I made it a subject of prayer, that the Lord would give me to understand what was the meaning of their words; for they seemed to speak with great power. One evening the Brethren came to Uncle's house to converse upon the Revelations that had not been printed as yet, but few had looked upon them, for they were in large sheets, not folded. They spoke of them with such reverence, as coming from the Lord; they felt to rejoice that they were counted worthy to be the means of publishing them for the benefit of the whole world. While talking they were filled with the spirit and spoke in tongues. I was called upon to interpret it. I felt the spirit of it in a moment.

Terrible were the threats against our people, we were too much united to suit the inhabitants of Missouri, and they did not believe in our religion, or our way of doing business; then we did not believe in slavery, and they feared us on that account, though we were counseled to have nothing to say to the slaves whatever, but to mind our own business. Soon a mob began to collect in the town and set fire to the grain, and hay stacks in the yard of Bishop Partridge. All were destroyed. Then they began to stone the houses, breaking the doors and windows. One night, a great many got together and stoned our house, part of which was hewed logs, the front was brick. After breaking all the windows, they

commenced to tear off the roof of the brick part amidst awful caths and howls that were terrible to hear; all of a sudden they left and all was quiet. Soon after, I saw Bishop Partridge tarred and feathered, also Brother Charles Allen. From that time our troubles commenced in earnest. But just before these troubles began, I went to work for Peter Whitmer, who was a tailor by trade, and just married. He was crowded with work, and Lilburn W. Boggs offered him a room in his house, as he had just been elected Lieutenant Governor, and wanted Peter to make him a suit for his inauguration ceremonies. Peter did make them, and I stitched the collars and faced the coat. Mr. Boggs often came in to note the progress of the work. As I was considered a good seamstress, he hired me to make his fine, ruffled bosom shirts, also to assist his wife in her sewing. I worked for them some weeks; during that time, they tried to induce me to leave the Church and live with them; they would educate me, and do for me as if I were their daughter. As they had but one little girl about two years old, and two sons, the eldest near my own age, nearly 14 years old, but their persuasions were of no avail with me.

The mob renewed their efforts again by tearing down the printing office, a two story building, and driving Brother Phelps' family out of the lower part of the house and putting their things in the street. They brought out some large sheets of paper, and said, "Here are the Mormon Commandments." My sister Caroline and myself were in a corner of a fence watching them; when they spoke of the commandments I was determined to have some of them. Sister said if I went to get any of them she would go too, but said "they will kill us." While their backs were turned, prying out the gable end of the house, we went, and got our arms full, and were turning away, when some of the mob saw us and called on us to stop, but we ran as fast as we could. Two of them started after us. Seeing a gap in a fence, we entered into a large cornfield, laid the papers on the ground, and hid them with our persons. The corn was from five to six feet high, and very thick; they hunted around considerable, and came very near us but did not find us. After we satisfied ourselves that they had given up the search for us, we tried to find our way out of the field, the corn was so high we could not see where to go, looking up I saw trees that had been girdled to kill them. Soon we came to an old log stable which looked as though it had not been used for years. Sister Phelps and children were carrying in brush and piling it up at one side of the barn to lay her beds on. She asked me what I had—I told her. She then took them from us, which made us feel very bad. They got them bound in small books and sent me one, which I prized very highly. I saw the first hay and grain stacks on fire, in Bishop Partridge's lot, and

other property destroyed. Uncle Gilbert's store was broken open, and some of the goods strewn on the public square; then the few families living in town went to the Temple block, where the Bishop and his first counselor, John Corrill, lived, for mutual protection; while the Brethren were hiding in the woods, their food being carried to them in the night. Some of our brethren were tied to trees and whipped until the blood run down their bodies. After enduring all manner of grievances we were driven from the county. While we were camped on the banks of the Missouri River waiting to be ferried over, they found there was not money enough to take all over. One or two families must be left behind, and the fear was that if left, they would be killed. So, some of the brethren by the name of Higbee thought they would try and catch some fish, perhaps the ferryman would take them, they put out their lines in the evening; it rained all night and most of the next day, when they took in their lines they found two or three small fish, and a catfish that weighed 14 pounds. On opening it, what was their astonishment to find three bright silver half dollars, just the amount needed to pay for taking their team over the river. This was considered a miracle, and caused great rejoicing among us. At length we settled in Clay County, where my mother married Mr. John M. Burt, a widower with two children, his wife having died with Cholera at St. Louis in 1831. I stayed with Uncle Gilbert most of the time until Zion's camp came up in 1834. Many of the brethren stopped with us, including the Prophet Joseph, his brothers, Hyrum and William; and Jesse Smith, their cousin, also Luke and Lyman E. Johnson. When the cholera broke out among the camp, Uncle Gilbert, (who was preparing to go on a mission) was among the first to die, then Jesse Smith. There were five who died at Uncle's, and nine at a neighbor's by the name of Burgett, this was in the month of June. The dead were rolled in blankets and consigned to the grave, as the people were so frightened they would do nothing for us, and our brethren were bowed down with sorrow for the loss of their friends, and almost despaired of seeing an end of the plague. But the Lord saw fit to heal the most of those who had come up in the camp, and there were not many deaths after the Prophet Joseph had administered to them. Uncle died on the 29th of June, 1834; shortly after, the camp left for their homes in Kirtland.

I commenced teaching a few children in spelling, reading and writing. I did not understand much about grammar, I had commenced its study with Sabrina Phelps, Oliver Cowdery, John Whitmer, and two or three others, in Jackson County, but was stopped by the mob, but I was well versed in geography. I continued teaching for two years, and met with good success. In 1835 on the eleventh of August, I was married to Mr. Adam Lightner of Liberty, Clay County, Mo.

Shortly after this, our people moved to Far West, Caldwell County, and soon had a flourishing town, and a settlement all around of farms, etc. The brethren persuaded Mr. Lightner to go there and keep a store for their accommodation, as the Church was not able; for the most of them had been stripped of all they had. He concluded to go and build a log house for his store, and leave me in Liberty until it was completed. We soon left for Far West, my husband furnishing the supplies for the brethren until they could harvest their crops. It was customary among the Missourians to credit the farmers a year. Mr. Lightner followed the rule, for he knew they could not pay until they could earn the money. In the meantime, on the 18th of June, 1836, a son was born to us, we named him Miles Henry. In the latter part of '37 we moved to Milford, a small town about ten miles distant from Far West, to start a branch of the store in that place for my brother, James H. Rollins, to take charge of. Soon rumors of trouble began to circulate among the people in the outer settlements and we deemed it prudent to go back to Far West. Accordingly, we left the store in the care of Mr. Slade, and most of our house-keeping articles, expecting to send for them in a few days, which were not able to do for two or three weeks, then we found all of our provisions gone, our carpets ruined, etc. Then the mob gathered in great numbers, threatening our people, driving off stock, and committing other depredations too numerous to mention. When our grievances became almost unbearable, the brethren determined to try and defend themselves. As there was but little powder in the place, they decided, as Mr. Lightner was not a Mormon, to send him to Liberty for a keg of powder; Homer Duncan accompanied him. They got the powder, and brought 20 yards of carpet, rolled the keg in it, put it in a barrel and filled the barrel with beans; on returning their wagon was twice searched by ten men, who thrust their bayonets into the barrel, but did not touch the powder. If they had found it two men would have been killed. Both knew their lives hung on a thread as it were, and looked for death every moment. But the Lord willed otherwise, and they arrived home safe to the joy of the brethren. After a while, teams were sent out into the settlements to collect all the provisions they could. A number of teams went; two men were appointed to take their guns and guard each wagon. Mr. Lightner and George A. Smith were guards for one wagon. Plenty of provisions were brought in, and taken to Sidney Rigdon's, and other places. But our people were soon to hear the heart-rending news of a battle between our brethren and the mob at Crooked River, in which Brothers David W. Patten, Patrick O'Banion and Gideon Carter were killed. It was about this time that seventeen men and boys were massacred by a mob at Hauns' Mill, and their



bodies buried in a well. This news was heart-rending, for all felt to mourn for the loss of the slain. Oh, what a time that was! For in the midst of sorrow, news came that the militia (besides the hundreds of the mob), were marching to destroy our city and its inhabitants. A part of the bloodthirsty mob camped near the city and placed a cannon in the middle of the road, intending to blow up the place. Then they sent in a flag of truce, demanding an interview with John Cleminson and wife, and Adam Lightner and wife. We went a short distance to meet them. We saw a number of the brethren standing around the place of meeting, well armed. As we approached, General Clark shook hands with the two men, being old acquaintances, and remarked that Governor Boggs had given him an order for our safe removal before they destroyed the place. I asked my sister-in-law what we should do about it. She replied, we will do as you say; I was surprised at her answer, as she was the mother of four or five children, and I had but one. So I asked the General if he would let all the Mormon women and children go out? He said, "No,"—"Will you let my mother's family go out?" He said, "The Governor's orders were that no one but our two families should go—but all were to be destroyed." "Then, if that is the case, I refuse to go, for where they die, I will die, for I am a full blooded Mormon, and I am not ashamed to own it." "Oh," said he, "You are infatuated, your Prophet will be killed with the rest." Said I, "If you kill him today, God will raise up another tomorrow." "But think of your husband and child." I then said that he could go, and take the child with him, if he wanted to, but I would suffer with the rest. Just then a man kneeling down by some brush, jumped up and stepping between the General and myself, said, "Hold on, General," then turned to me and said, "Sister Lightner, God Almighty bless you, I thank my God for one soul that is ready to die for her religion; not a hair of your head shall be harmed, for I will wade to my knees in blood in your behalf." "So will I," said Brother Hyrum Smith, and others. The first speaker was Brother Heber C. Kimball, with whom I was not acquainted at the time. Then the General pleaded with my husband, but it was of no avail. The next morning the Prophet Joseph and his brother Hyrum were given into the hands of the mob militia. A few days after, my husband's brother came from Lexington for us to go to his home, forty miles distant. As we found our people were not to be massacred, we concluded to go with him for a time. Accordingly, Cleminson's family and ourselves took a change of clothes and were ready to go, when we found a posse was hunting for my Brother Henry (who had not been married long). So we got him in the back end of the wagon, and covered him with a feather bed, his wife sitting beside him to uncover him for air

when no one of the mob was by. We passed through Clark's troops of five hundred men, one half on the right of the wagon and the other on the left. They did not molest us, as we feared they would. We had a negro driver, and Mr. Lightner's brother, who was well known, walked beside the team. I do not know what would have been my brother's fate had they seen him. We soon left Far West behind and reached Lexington in safety, though we had a hard time in crossing the Missouri River at that place, large cakes of ice would almost upset the boat, and we were in great danger of drowning. The ferryman said that he never came so near going to the bottom before. The officers found where we were, and came and took Henry and put him in Richmond jail, with Joseph, Hyrum and other brethren; where they were treated like brutes, and threatened to be shot every day or two. What their sufferings were was only known to God and themselves. But General Doniphan was disposed to favor the brethren as much as he possibly could. About this time we decided to go to Louisville, Kentucky. We rode day and night until we reached there. We took a change of clothes for myself and babe, a shirt for Mr. Lightner, (we had left our goods in Far West) took a quilt for a wrap, and that was all we had. We expected to find an uncle of my husband's there, with whom we could stay for awhile, as we had but little means; but in this we were disappointed, for he had moved to Pennsylvania. We rented a house of four small rooms for six months, and gave a gold watch that cost two hundred dollars in New York City for the rent. We bought a second hand bed and bedstead and two chairs, a kettle and skillet, 3 or 4 plates and cups, and commenced housekeeping. Our money soon gave out and no work could be got that Mr. Lightner could do, as he was a cabinet maker by trade. What to do we did not know. Then I went from shop to shop to get work, many refused because I had no recommendation. At last I told a kind looking man that we were strangers and were destitute. He said he would give me two fine shirts to make, and if they suited, he would give me all the work that I could do. I finished them and carried them home; he was delighted with them and did up a lot more for me to take home. I asked him if he would pay me for what I had done. He offered me 30 cents for the two shirts. He said that was all he paid other women, and though my work was better, yet, he could give no more. A dollar was the common price for a fine shirt, and to get only fifteen cents for one; I thought it was hard. I told him that I could do no more at that price, and left him. I spent the money for some cornmeal and molasses. We lived on that for days. I then painted some pictures of flowers, and as good luck was on my side, I sold them for just enough to live on for awhile. One day

Mr. Lightner was down at the wharf and met Francis Higbee, who told him that our people were in Illinois at a place called Commerce, and that my brother Henry was in Alton, Illinois; so we sold what little we had and started for St. Louis with just enough money to take us there, hoping to get work of some kind so we could live. Our boat proved to be an old affair and we had to stop for repairs nearly every day, sometimes for hours at a time. I improved the time in giving painting lessons to a lady on board, to the amount of six dollars, which paid our passage to Alton. We met a member of the Church there whom we had befriended in Far West; he was keeping a boarding house but had a good many empty rooms. We asked permission to leave our trunk with him over night, which he readily gave. We then walked a mile, up hill all the way, and found Henry and wife living in a small house with two other families. Oh, how glad we were to meet with friends once more, and get a square meal of victuals with wheat bread, for we had lived so long on corn meal that both husband and child were ill. Next day we went for the trunk; the man charged us our last half dollar for letting the trunk stay in an empty room over night. We did not know what to do; our boy was very sick and we almost gave up hope that he would recover, for neither we nor either of the other families had a cent to procure medicine with. Finally, a doctor's wife, hearing of our distress, kindly gave us medicine that checked the disease, for which she would take no pay. As soon as my husband was able to be around so as to take care of our boy, I went from house to house and procured a number of scholars for lessons in painting. We went to board with a private family at four dollars a week for both of us. I continued teaching until I had sixty dollars, besides paying board. I felt quite rich. Although in poor health, yet I traveled through the hot sun to different houses some a good distance from others, to get means to go to Montrose, where I might find my mother, for I was near to be confined the second time. So we took deck passage to Montrose (which was opposite Nauvoo, across the Mississippi River) and found Mr. Burt had moved ten miles from there, onto what was called the half breed tract. We hired a team and went there, we found them living in a small log hut, only one room in it. We were joyfully received, and on October 18th, my daughter Caroline Keziah was born. When she was three weeks old we moved to Farmington, ten miles from the half breed tract, situated on the Des Moines River. Mother lent us a bed, knives and forks. Gave us a few quarts of flour (for she had but little herself) and some other necessities, while an Irishman gave us a bushel of potatoes and some squash. We commenced housekeeping in two rooms, one Mr. Lightner used for a shop, as there was no one there that could make

furniture. The people gladly let him have all the tools and lumber he wanted, and would take his work for pay. We did well for nearly two years. I obtained work from a tailor and earned all my clothes, and the childrens, for we were anxious to save enough to get a home of our own, which we did by building a frame house composing one large room, which we expected to add to as we were able. In the meantime he bought a great deal of choice lumber to season for bureaus, tables, etc. Finding our house not in a healthy part of the place, we sold it for two hundred dollars cash, and as he wanted mahogany and some other things that he could not get at home, he went to Montrose for them. He had been there but a short time when a steamboat came in and brought the report that the bank where our money was deposited had failed and we only got twenty-five dollars for our hundred. We were about discouraged, but this was not all, for on looking out one morning, he found his kiln, in which he was seasoning his lumber, on fire. Not a plank was saved. What to do to pay our debts and live, with winter coming on, we did not know. While in this dilemma, Mr. Burt, my step-father, came over from Nauvoo to visit us, he saw our situation and offered us a home with him until we could do better. It seemed a "God-send" to us, and we gladly hailed the opportunity. So in January, we, Mr. Burt, myself and two children, crossed the Mississippi River on the ice. It was late in the evening and he did not dare to take his team. So we walked across the river and up the hill near the Temple where he lived. Next morning the ice was all broken up, and it was days before he could get his team across. On the 23rd of March I was confined with my third child, we called him George Algernon. Mr. Lightner had settled up his business in Farmington, paid his debts by giving up all his tools, etc., which left us poor indeed, but as some of the brethren owed us nearly two thousand dollars, we thought we could get some of it to help us, but those that owed us the most, took the benefit of the Bankrupt law and refused to pay us. One man offered to let us have a barrel of pork and a coffee pot, if we would give him back his note of five hundred dollars, which we held. We did this and was very thankful for it; but not for long, for when we opened the barrel we found the meat sour and full of weevils. My husband could get no work, and I commenced teaching painting to Julia Murdock Smith, to Steven Mark's daughter; and to Sarah Ann Whitney. I also procured a lot a block below the Prophet Joseph Smith's mansion; but as we could get no more work in Nauvoo, Mr. Lightner found a job cutting cord wood, 15 miles up the river, at a place called Pontusuc. He got a little log room with a floor made of logs split in two, and very rough. The Prophet Joseph, on learning that we were going to leave there, felt very sad, and



while the tears ran down his cheeks, he prophesied that if we attempted to leave the Church we would have plenty of sorrow; for we would make property on the right hand and lose it on the left, we would have sickness on sickness, and lose our children, and that I would have to work harder than I ever dreamed of; and, "At last when you are worn out, and almost ready to die, you will get back to the Church." I thought these were hard sayings and felt to doubt them. But the sequel proved them true. Before leaving Nauvoo, on the 4th of July there was a general parade of the Legion; about noon Emma came to me to borrow my dining table, as the officers were to dine with her, and the Prophet Joseph came also, he said the Lord commanded him to baptize us that day. Emma asked, "Why is this? They have always been good members in the Church, and another thing, dinner will be ready soon and you certainly won't go in those clothes?" "No," he told us, and he wanted us to be ready by the time he was, for he would not wait for dinner; as we lived on the bank of the river, we were soon ready. Brother Henry and wife, Aunt Gilbert and myself were baptized and confirmed. The Prophet Joseph tried hard to get Mr. Lightner to go into the water, but he said he did not feel worthy, but would, some other time. Joseph said to me that he never would be baptized, unless it was a few moments before he died. It was with sorrowful feelings that I went to Pontusuc to live, but by my taking in sewing we made out to live, and that was all. A lady called on me and asked me if we had a cow. I said, "No." She said if I would let her have my bedstead she would give me a cow and two pigs. I gladly accepted her offer, and slept on the floor until we could nail up a substitute. In a short time George was taken sick and died. I was alone with him at the time; my husband had gone to a neighbors for assistance. An old lady helped me dress him, and Mr. Lightner had to make the coffin, as he was the only carpenter in the place. The two men that dug the grave, and a little girl, were all that went to help bury my darling. I felt that the Prophet's words were beginning to be fulfilled. We then moved to a more commodious house. In 1843, my third son, Florentine Matthias was born. When he was two months old, I commenced teaching a few children in spelling and reading. I had not taught long before I took a severe cold that caused inflammation of the bowels. I was so low that my life was despaired of by two physicians. Mother was sent for. She brought some consecrated oil with which I was anointed. I felt better, and persuaded her to fix quilts in a chair and let me try to sit up to have the bed made, for it had not been made for over two weeks, but she was afraid to try it, as the doctor said I could not live three days, but I pleaded so hard they granted my request; by fixing quilts and pillow in a large

rocking chair, tipped back as nearly like a bed as they could; then lifting me in a sheet, I was placed on it. Mother was so afraid it would make me worse she put on my stockings and slippers and wrapped me up in quilts while she made my bed more comfortable. I was in the second story of the house, in a large room; there were two more rooms on the same floor, and a hall. While lying there a heavy storm came up and our house was struck by lightning, and all of us badly shocked; the door casing was torn out and struck mother on the shoulder and bruised her terribly. All were senseless for some time. There were seven of us in the family at the time. I was the first to come to my senses, and I found myself across the foot of the bed, my head on one side of the foot post of the bed and limbs on the other. As I looked around and saw the family on the floor, I thought they were all dead. I called for Mr. Lightner, who had gone into the next room; not getting any answer, I arose and went through the hall, to find him on the floor as rigid as a corpse. The window in the hall had been torn out and the water was pouring in, in torrents. I took a small bucket and would dip up the water and pour it over him as fast as I could, but it did not do him any good. Soon the Doctor and two or three of the neighbors came in. They had seen the lightning strike the house and as they could see no one moving, they concluded that we were all killed, but when they saw me they were frightened. The Doctor got a quilt and wrapped it around me and carried me to a neighbor's. This was about 4 o'clock, June 6th, and it was nine at night before they could bring Mr. Lightner to the use of his limbs. He said he suffered more in being treated to live than he would in dying, but I who had been turned over in bed for two weeks by the sheets (for I was so swollen and inflamed in my bowels, I could not bear to have them handle me) was entirely cured, and dressed myself and went about my duties. However, for two years, when a storm came up, I was very sick while it lasted. Our house was torn to pieces, the lightning had run from the roof to the ground in seven different places. People came from a distance to see it, and wondered that we were not all killed. A few days after this, I went out to milk my cow; when about half done, she stepped over the bucket and fell down dead. This was a great trial to us, for my long sickness had used up our means. We were obliged to leave the house and move into one close by. All of us came down with the chills and fever; there was no one to do anything but Mr. Lightner, and he had to do all the cooking and looking after the rest of us. My case proved to be billousness, with a fever, in a bad form. I was again given up to die. We got a little girl to stay a day, then Mr. Lightner took the baby on a pillow and rode horseback to Nauvoo for mother to take care of it. I never expected to see it again, the

thoughts of leaving my little children in the condition we were in, seemed more than I could bear. I thought of all that the Prophet Joseph had told me, and felt in my heart that it was all true. I prayed for help to get well, but the Doctor coming in, said there was no hope for me. But I dreamed that an angel came to me and said if I would go to Nauvoo and call for a Brother Cutler, that worked on the temple, to administer to me, I should be healed. But we could get no team to go. I was in despair; however, my brother was impressed to send for me, he felt that something was wrong, so he sent a boy with an ox team after me. I was so glad, that for a few moments I felt new life. But the people said I would not get a mile from town when he would have to bring back my dead body. But I said I wanted to be buried in Nauvoo, and pleaded with them to take me there, dead or alive. So after fixing a bed in the wagon, they placed me on it; the neighbors bid me goodbye as they supposed for the last time, (they were not of our faith). We went a mile and stopped the team; they thought me dying, all the children were crying. I had my senses and motioned for them to go on. We went a few miles further, stopped at a house and asked to stay all night. The woman was willing until she saw me. She said I would die before morning, and she did not want me to die in her house. Mr. Lightner told her that I would certainly die if I was left in the open wagon all night. She finally let us in. She made us as comfortable as she could and fixed me some light food; after drinking some tea, I felt better and had a good night's rest; but she was glad when we left, for she thought I would never see Nauvoo. After traveling a few miles further, we finally reached Nauvoo. They still thought me dying. Mr. Lightner asked Brother Burt if there was an old man by the name of Cutler working on the temple. He said "Yes." Mr. Lightner told him my dream; soon they brought him, he administered to me and I got up and walked to the fire, alone. In two weeks I was able to take care of my children. But just previous to this last sickness, the Prophet Joseph and his brother Hyrum, were taken to Carthage jail and men around Pontusuc formed a company to go to Carthage; they said to protect the Smiths, but I thought otherwise; also to go against Nauvoo if demanded. I was called to make a flag for this company; I refused, for I felt so low spirited I could hardly keep from weeping all day. I could not account for these awful feelings. But there was no one that knew how to make the flag but me, and I was compelled to make it or suffer the consequence, for I was the only Mormon in the place. In the afternoon of this same day this company started for Carthage.

*(To be continued)*

## The Genealogical Society of New Jersey

On September 17, 1921, several members of the New Jersey Society, Sons of the American Revolution and of the New Jersey Historical Society, met at No. 16 West Park Street, Newark, the building owned and occupied by the last mentioned organization, and formed The Genealogical Society of New Jersey. They felt that such an organization was needed, because the attention of the Historical Society had always been directed mainly to the general aspects of history rather than the origin and annals of the family groups comprising the population of the Commonwealth.

The membership of the new society includes no professional genealogists, and no person desirous of making money directly or indirectly through its activities. It does not aim to procure publicity for any person or group of persons, for a monetary consideration, by displaying their photographs or giving glowing accounts of their ancestry or personal achievements. Its principal purposes are to collect and preserve genealogical data, to encourage the compilation of histories of the old local families and to promote the study of Genealogy as a science.

The first officers were: President, Col. Charles Allen Andrews; Vice-President, Chester Neville Jones; Treasurer, Sylvester Halsey Moore Agens; Corresponding Secretary, William Johnson Conkling (since deceased); Recording Secretary, Russell Bruce Rankin. On April 5, 1924, after more than two and a half years of quiet work along the lines above mentioned, the Society was formally incorporated under the Membership Corporation Law of New Jersey.

The present officers are the same as those originally elected, with two exceptions: The office of President is now held by Samuel Copp Worthen, an attorney at law (a specialist in Wills and Probate Practice) who has an office in New York City and resides in East Orange, N. J. The Corresponding Secretary is now the Rev. Warren Patten Coon, who served overseas as a Chaplain with the American Expeditionary Force during the World War and who was formerly Chaplain of the New Jersey House of Representatives.

The principal results accomplished thus far by The Genealogical Society of New Jersey have been as follows:

- (1) It has copied the inscriptions on the gravestones in 75 old cemeteries and has arranged the same on cards in alphabetical order. It has had some of these gravestone records published in periodicals likely to be preserved in genealogical libraries, and proposes to have the rest so published. It has also made a



card index of family names appearing in all New Jersey cemeteries, the inscriptions from which have heretofore been copied and published anywhere, so far as it can ascertain. This valuable index was prepared by Mr. Russell Bruce Rankin. The Society will continue the work of collecting and preserving gravestone records.

(2) It has made a survey of the vital records on file in a number of counties and has obtained copies of some of them for publication. Local committees have been appointed for this purpose in several counties. This work will also be continued and expanded.

(3) It is endeavoring to procure legislation for the better preservation and arrangement of the vital records of the state. Since January 1, 1849, the law has required that all such records be filed at Trenton, though they have not been properly arranged and indexed. Unfortunately, a large proportion of the vital statistics kept by local officers prior to the above mentioned date have been lost. Mr. Worthen, the President of the Society, who is familiar with the legislation on this subject in a number of states, has drafted a bill providing that copies of all local vital records now extant in the State of New Jersey antedating January 1, 1849, be transmitted to the Capital and arranged according to an alphabetical card filing system. Mr. Coon, as Chairman of the Legislative Committee of the Society, has brought about the introduction of this bill, and it is at present pending in the Legislature. The Society contemplates similar action in other states.

(4) One of the most important undertakings of the Society up to this time, however, has been the establishment of a quarterly known as *The Genealogical Magazine of New Jersey*. The first number appeared in July, 1925. Its address is 33 Lombardy St., Newark, N. J. The subscription price is \$2.00 a year. The chief editor is Russell Bruce Rankin and the associate editors are the Rev. Warren Patten Coon, Samuel Copp Worthen, Edmund Duval Poole and Chester Neville Jones. The main object of the magazine is to supply a medium for the publication of data compiled by The Genealogical Society of New Jersey, so that the same may be preserved in the genealogical libraries and may always be available for reference.

A few words concerning the editors of the magazine may be of interest. The chief editor has compiled a great deal of material on the Drake, Faitoute, Spinning, Collard and Swain families, and has done other valuable genealogical work. Mr. Jones is a notable authority on the records of New Jersey soldiers of the Revolution and a former President of the New Jersey Society, S. A. R. Mr. Poole is the author of a valuable book entitled *Annals of Yarmouth*

and Barrington, Nova Scotia, in the Revolutionary War. Mr. Coon is compiling a LeVan Genealogy, which will soon be published. Mr. Worthen is the author of many articles on historical and genealogical subjects and is preparing for publication a history of the descendants of Ezekiel Worthen of Amesbury, Mass. (Born 1636, Died 1716.)

One important problem is the maintenance of the magazine. The field from which subscribers may be drawn is a narrow one. Apart from a possible curiosity about their own family antecedents, few feel a genuine interest in genealogical work or appreciate its importance. Such a publication is rather for reference than consecutive reading. All these circumstances rigidly confine the growth of the subscription list. Yet without this organ the success of the Society in accomplishing its objects would be greatly restricted. It cannot be continued unless the necessary support is forthcoming. Subscriptions from friends of the cause everywhere will therefore be most welcome.

The founders of the Society were a group of enthusiasts willing to devote much time and personal attention to genealogical research. The monthly meetings were always attended by a large percentage of the total membership; and they were indeed gatherings of kindred spirits. It was not originally intended to admit any but such as were able and willing to join in their endeavors with equal activity. However, the scope of the work has been so enlarged and its cost so increased as to bring about a change of policy. The dues are \$5.00 a year. A large membership and a corresponding increase of funds are essential to the attainment by the Society of its highest usefulness. Hence, it extends an invitation to all reputable men who approve its objects and sympathize with its ideals to become members.

Patriarch Joseph B. Keeler, of Provo, until recently president of the Utah Stake of Zion, is a member of the Genealogical Society of New Jersey, and has derived great benefit therefrom; he is also a life member of the Genealogical Society of Utah. He has collected thousands of names of his ancestors; some from this Library, many from the Eastern States and from Germany.

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While there have been isolated instances of genealogical works in America since the year 1771, it is a noteworthy fact, (and one showing the hand of God plainly manifest in moving upon the Gentiles to do this work) that since the coming of Elijah to the Kirtland Temple, this spirit of writing genealogies has rapidly increased in the United States."

—*Talks on Doctrine.*

## Extracts from the Private Journal of Orson Pratt

*(Concluded from our last.)*

*July 18th.*—Sunday. The morning is cold, and the ground whitened by frost. We remained in our encampment today. Attended meeting in the forenoon. Latitude 40 deg. 54 min. 7 sec. A lunar observation was taken for the longitude. I also obtained an observation of the altitude of the moon for time.

*July 19th.*—The morning cold and frosty, but in the middle of the day it is exceedingly warm. Mr. Brown and myself started soon after sunrise to examine the road and country ahead. We continued along the road which we explored the day before, and ascertained that the road left Canyon Creek near the place where we stopped the day before, and run along in a ravine to the west. We ascended this ravine gradually for 4 miles, when we came to the dividing ridge. Here we fastened our horses, and ascended on foot a mountain on the right for several hundred feet. Both from the ridge where the road crosses, and from the mountain peak, we could see over a great extent of the country. On the southwest we could see an extensive level prairie, some few miles distant, which we thought must be near the Lake. We came down from the mountain and mounted our horses, and rode down on the southwest side of the mountain: the descent is very rapid at first. We traveled down several miles and found that the small stream we were descending passed through a very high mountain, where we judged it impossible for wagons to pass; and after searching awhile, we found that the wagon trail ascended quite abruptly for about  $1\frac{1}{2}$  miles, and passed over a mountain, and down into another narrow valley, and thus avoided the canyon; and after making these explorations we returned to our camp, which we met  $6\frac{1}{4}$  miles from their morning encampment, having performed a great deal of labor on the road. Mr. Rockwell had returned, bringing us the intelligence that the most of the pioneer wagons were within a few miles of us. A fresh track of a buffalo was discovered in this ravine, he had rubbed off some of his hair upon the brush in his path, probably the only one within hundreds of miles.

*July 20th.*—The morning is frosty. I wrote a description of the road and country which we had traversed for several miles ahead, and left the same deposited in a conspicuous place for the benefit of the camp which were soon expected to pass. We resumed our journey about 9 o'clock in the morning, being hindered more than usual by some cattle which had strayed a short distance.

We traveled today about 6 miles over the mountains, laboring diligently upon the road. The barometrical observations on the dividing ridge were 23,137, attached thermometer 80 deg., detached thermometer 76 deg., giving for the height of the same above the sea, 7,245 feet.

*July 21st.*—No frost this morning, but a heavy dew. We resumed our journey, traveled  $2\frac{1}{2}$  miles, and ascended a mountain for  $1\frac{1}{2}$  miles; descended upon the west side one mile; came upon a swift running creek, where we halted for noon: we called this *Last Creek*. Brother Erastus Snow, (having overtaken our camp from the other camp, which he said was but a few miles in the rear,) and myself proceeded in advance of the camp down Last Creek  $4\frac{1}{2}$  miles, to where it passes through a canyon and issues into the broad open valley below. To avoid the canyon the wagons last season had passed over an exceedingly steep and dangerous hill. Mr. Snow and myself ascended this hill, from the top of which a broad open valley, about 20 miles wide and 30 long, lay stretched out before us, at the north end of which the broad waters of the Great Salt Lake glistened in the sunbeams, containing high mountainous islands from 25 to 30 miles in extent. After issuing from the mountains among which we had been shut up for many days, and beholding in a moment such an extensive scenery open before us, we could not refrain from a shout of joy which almost involuntarily escaped from our lips the moment this grand and lovely scenery was within our view. We immediately descended very gradually into the lower parts of the valley, and although we had but one horse between us, yet we traversed a circuit of about 12 miles before we left the valley to return to our camp, which we found encamped  $1\frac{1}{2}$  miles up the ravine from the valley, and 3 miles in advance of their noon halt. It was about 9 o'clock in the evening when we got into camp. The main body of the pioneers who were in the rear were encamped only  $1\frac{1}{2}$  miles up the creek from us, with the exception of some wagons containing some who were sick, who were still behind.

*July 22nd.*—This morning George A. Smith and myself, accompanied by seven others, rode into the valley to explore, leaving the camp to follow on and work the road, which here required considerable labor, for we found that the canyon at the entrance of the valley, by cutting out the thick timber and underbrush, connected with some spading and digging, could be made far more preferable than the route over the steep hill mentioned above. We accordingly left a written note to that effect, and passed on. After going down into the valley about 5 miles, we turned our course to the north, down towards the Salt Lake. For 3 or 4 miles north we found the soil of a most excellent quality. Streams



from the mountains and springs were very abundant, the water excellent, and generally with gravel bottoms. A great variety of green grass, and very luxuriant, covered the bottoms for miles where the soil was sufficiently damp, but in other places, although the soil was good, yet the grass had nearly dried up for want of moisture. We found the drier places swarming with very large crickets, about the size of a man's thumb. This valley is surrounded with mountains, except on the north: the tops of some of the highest being covered with snow. Every 1 to 2 miles streams were emptying into it from the mountains on the east, many of which were sufficiently large to carry mills and other machinery. As we proceeded towards the Salt Lake the soil began to assume a more sterile appearance, being probably at some seasons of the year overflowed with water. We found as we proceeded on, great numbers of hot springs issuing from near the base of the mountains. These springs were highly impregnated with salt and sulphur: the temperature of some was nearly raised to the boiling point. We traveled for about 15 miles down after coming into the valley, the latter parts of the distance the soil being unfit for agricultural purposes. We returned and found our wagons encamped in the valley, about  $5\frac{1}{4}$  miles from where they left the canyon.

*July 23rd.*—This morning we dispatched two persons to President Young, and the wagons which were still behind, informing them of our discoveries and explorations. The camp removed its position 2 miles to the north, where we encamped near the bank of a beautiful creek of pure cold water. This stream is sufficiently large for mill sites and other machinery. Here we called the camp together, and it fell to my lot to offer up prayer and thanksgiving in behalf of our company, all of whom had been preserved from the Missouri River to this point; and, after dedicating ourselves and the land unto the Lord, and imploring His blessings upon our labors, we appointed various committees to attend to different branches of business, preparatory to putting in crops, and in about two hours after our arrival we began to plough, and the same afternoon built a dam to irrigate the soil, which at the spot where we were ploughing was exceedingly dry. Towards evening we were visited by a thunder shower from the west; not quite enough rain to lay the dust. Our two messengers returning, bringing us word that the remainder of the wagons belonging to the pioneer company were only a few miles distant, and would arrive the next day. At 3 p. m. the thermometer stood at 96 deg.

*July 24th.*—This forenoon commenced planting our potatoes; after which we turned the water upon them and gave the ground quite a soaking. In the afternoon the other camp arrived, and we

found all the sick improving very fast, and were so as to be able to walk around. Towards evening another thunder shower from the southwest, but not enough rain to benefit the ground.

*July 25th.*—Sunday. Today we held two meetings, at one of which we partook of the sacrament. Each one of the Twelve who were present, together with several others, expressed their feelings and exhorted the brethren to righteousness.

*July 26th.*—The brethren are quite busily employed in wooding their ploughs, harrows, etc., and in ploughing and planting, and in various branches preparatory to farming. Considerable good timber is discovered up the ravines which put down from the mountains, such as sugar maple, ash, oak, fir, and pine.

*July 27th.*—Two Utah Indians came into camp this morning. Brother Amasa Lyman arrived: he is one of the Twelve who was sent from Fort Laramie to meet the battalion. Mr. Brannan and some others came with him. They represented a portion of the Mormon battalion to be but 2 or 3 days journey from us. Eight of the Twelve and several others started out on an exploring expedition, taking with us one carriage, several horses and mules, with some provisions and blankets. We directed our course west. Two or three miles brought us to a river called the Utah Outlet; it is about 6 rods wide and 3 feet deep at the ford, gravel bottom; its current not very rapid, water not quite so transparent as the mountain streams generally in this valley; its course north towards the Salt Lake, into which it empties. About 13 miles further across a level prairie, with here and there the bed of a lake which is now perfectly hard and dry, we came to the north point of a range of mountains which forms the western boundary of this valley. At the foot of these mountains, at the north point, there is a stream of fresh water, very little brakish. We halted here a short time for the horses to feed. About 6 miles further west, following the emigrant trail and the Great Salt Lake, made up near the base of the mountains. We all bathed in the salt water, which is fully saturated with salt; its specific gravity is such as to buoy us up in a remarkable manner; the water was very transparent; the bottom is sandy. We continued on about 4 miles farther, when we reached a valley putting up to the southward from the lake. This valley we judged to be about 12 miles in diameter. On the south there was a small opening, which we supposed might be a continuation of the valley, or an opening into a plain beyond. It was nearly dark, and we concluded to return to the place of our noon halt, where we encamped for the night.

*July 28th.*—At 8 a. m. the barometer stood at 25.841, attached thermometer 82 deg., detached thermometer 80 deg. Mr. Woodruff returned on the road west about 2 miles, and, discovering a party of Utahs about 20 in number, he returned to our camp;

one of their number overtook him and came into camp. After breakfast we journeyed for about 10 miles along the eastern base of the range of mountains where we were encamped; found no water. I went upon a rise of ground about 3 miles south of where our company stopped, and I could see the Utah Lake, which appeared to be nearly 20 miles distant to the south. The number of streams putting into the Utah Outlet from the east, between the lakes, appeared to be about nine, while several other streams, from one to two miles in length, appeared to put into these nine, all of which afforded a fine opportunity for irrigating the valley east of the outlet. We returned to the main camp.

*July 29th.*—The Twelve and several others went out a few miles to meet Capt. Brown, who was near with about 150 of our volunteer soldiers, accompanied with a small company of emigrants from the State of Mississippi. About the time that we met them we were visited with a thunder shower of considerable rain, raising the mountain streams very rapidly. We conducted the soldiers near our camp ground and they encamped; many of their wagons being broken and their teams failing, they were under the necessity of stopping until further orders. It was their calculation to have proceeded to the Bay of San Francisco. The camp numbers, including the soldiers, between 300 and 400 persons.

*July 30th.*—I took several observations during the day of the sun's azimuths and altitudes, and by the mean of seven calculations I ascertained the variations of the magnetic needle to be 15 deg. 47 min. 23 sec. east. Some 20 or 30 of us rode to visit the hot sulphur springs this afternoon. In the evening the people were all assembled together; Mr. B. Young addressed them upon various subjects.

*July 31st.*—Our people are still busily engaged in ploughing, planting, and sowing. The soldiers constructed quite a comfortable bower for meetings, sufficiently large to accommodate the whole of our people. The Utah Indians continue to visit our camp in small numbers. The corn planted 4 or 5 days since has come up finely and looks well.

We proceeded to lay out a site for a city, which we called GREAT SALT LAKE CITY. The streets were laid out eight rods wide, running at right angles, and forming the city into square blocks of ten acres each. Each block was divided into eight lots, containing one and a quarter acres each. It was intended to place but one family upon a lot. Upon every alternate block four houses were to be built on the east, and four on the west sides of the square, but none on the north and south sides. But the blocks intervening were to have four houses on the north and four on the south, but none on the east and west sides. In this plan there will be no houses fronting each other on the opposite

sides of streets, while those on the same side will be about eight rods apart, having gardens running back twenty rods to the center of the block.

One block of ten acres was reserved for a temple. The latitude of the northern boundary of the temple block I ascertained by meridian observations of the sun, to be 40 deg. 45 min. 44 sec. The longitude, as obtained by lunar distances, taken by the sextant and circle was 111 deg. 26 min. 34 sec., or 7 hours, 25 min., 46 sec. west of Greenwich. Its altitude above the level of the sea was 4300 feet, as ascertained by calculations deducted from the mean of a number of barometrical observations taken on successive days.

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## Things We Need—Eighteen of Them

Address Delivered to Student Body of B. Y. University, Provo, By Dr. George H. Brimhall, President Emeritus, May 24, 1926.

I am wondering this morning, as I often wonder, how many of you are saying, "How long must we listen to the same person?" Well, you don't have the privilege of listening to the same person. I do not know how much Solomon, the sage, had learned when he said, "There is nothing new under the sun," nor do I understand fully what the poet meant when he said, "Time nor eternity hath seen a repetition of all its phases." If I could broadcast to Solomon and he would deign to listen to the neutro-dynamic modern man, I would say that everything is new under the sun. There is not in the universe an exact duplicate of a yesterday in the material world nor in the social world including the spiritual. The planets have changed their relation to each other as the particles of the atom have changed their places and so I talk to you this morning as an aged man and talk to you of old things, but these old things are new to me. I am this morning in a new life—a new life either more abundant than yesterday or less abundant—in a new liberty either wider or more strict—a new pursuit of happiness either higher or lower.

Following the enthusiasm of Prof. A. N. Merrill in regard to things we need, I have thought and thought and thought. What do we need? I have decided upon things we need—I need, and I have, from all the thousands of things to be thought of, picked out eighteen.

I have divided them into groups of three. Three places that I would visit at least each year: The top of the mountain. The temple of the Lord. Some place of note that is new to me.

Three things that I would read at least once a year: Ecclesiastes. The Sermon on the Mount. Rasselas, the Prince of Abyssinia.

Three sentences that I would oft repeat: "Oh, to breathe each tale we've heard is far beneath a noble mind," "Build ye more stately mansions, oh my soul," and the simple "Weary not."

Three things that I would keep clear in mind: That I am co-responsible with God for my salvation. That as I lift on the world, the lifting lifts me. That the better I am, the happier I'll be.

Three things that I would like to be: Myself—my better self. What God can see is best for me. The character I would have my neighbor be.

Three things that I would have in daily life: Gladsome toil, grateful worship and clean play. The pageant of a perfect day. God bless you.—*Deseret News*.



## Van Cott

*By Mrs. Annie Anderson Van Cott*

Among the settlers of New Amsterdam was Claes Cornelius Van Cott, who came to the New Netherlands in 1652. He belonged to Northern Holland, the name taken from the village of Cott or Catt, both forms being employed by the family, one branch of which has contracted it to Cat. Here for many generations it had prospered, supplying numerous sons to the Dutch navies and armies. In the blood ran a strong love for adventure, which, added to a superb physique, made them famous in that part of the country. Their maritime and martial powers were theirs by descent, as the family originally had come from Scandinavia, where it had made its record among the fierce Vikings of the early centuries. The old Dutch records give the names of many Van Cottts in the rosters of its navies and armies, but in the latter part of the sixteenth and seventeenth centuries the only reference that has been found indicates that they were among the brave men that fought the Spanish Rule, and that they gave many of their sons upon the altars of religious and political liberty.

Claes, together with three brothers, crossed the ocean to New Amsterdam in 1652. He was a young man with but little money, his family having lost largely in the wars which preceded that time. He stayed a few years on Manhattan Island and then crossed the East River to the village of Brooklyn and took up a large farm, which he worked with more or less profit, until about 1680. Allured by convenience of access to New York, he removed to Bushwick, which he made his final residence and where he died about 1692.

In the second generation, Cornelius, Jr., his son, was the chief figure. After coming of age he removed to Flushing, where he founded the Queens County Branch of his race. His wife was Antje Sprung, a wealthy belle, who brought him an estate, that added to his own, made him a wealthy man. His brother Johannis (Jan) remained upon the paternal homestead and led the life of an industrious and thrifty farmer. In the third generation Cornelius of Flushing was notable for his public spirit and enterprise. He was active in road building and the development of local commerce.

He perceived the future importance of Long Island Sound as a mercantile highway, and either owned or was interested in a number of sloops whose homeport was Flushing, and which traded with New York, Connecticut and the eastern end of Long Island. Many offices of honor were held by him, both in civil

and ecclesiastical matters. He was a devout churchman and was famous for his charity and generous hospitality.

David (1720) of the fourth generation bore a substantial resemblance to his distinguished uncle, Cornelius. He was a farmer, trader, and public spirited citizen. During the Revolution, he rendered many services to the Colonial Armies, and was one of the sturdy Dutch burghers, who went down to defeat in the battle of Long Island. His property was destroyed and the privations he endured broke down his constitution. He died a few years after the conclusion of peace. His wife was Nellie Praa.

In the fifth generation, Cornelius was a busy and progressive agriculturist and took a deep interest in local and national affairs. He was also a Revolutionist like his father and was wounded by the British during the campaign of Long Island. At the conclusion of the war he returned to Brooklyn where he passed the remainder of his days. He was popular in Church circles, and his daughter Cornelia was the belle of Brooklyn in the latter part of the eighteenth century. She married John Debevoise, the head of the Debevoise family.

Gabriel (1780) was the chief member of the sixth generation. He received an excellent education and on reaching manhood's estate, he gave up farming and went to Manhattan, where he entered commercial life. He was an excellent business man and built up a large trade and handsome fortune. He established business connections with different places in this country, Nova Scotia, New Brunswick and Great Britain. A man of the highest honor himself, he gave almost unlimited credit to those whom he was on friendly business relations with. This worked very well in peace, but proved ruinous in time of war. The breaking out of the conflict with Great Britain in 1812 taught him the stern lesson that private regrets and obligations have little or no meaning when nations are engaged in fierce combat. What with the blockade and embargo, the refusal of correspondents to honor drafts or pay just debts, he saw his business destroyed and his fortune swept away. The worry and strain proved too much for him, and with the little money he had remaining, he removed to Smithtown, Long Island, and there started a new career. There is something pathetic in his sense of duty. He labored long and well with only one ambition, and that was to pay off his own debts, which had been contracted during and prior to 1812. With remarkable resolution, he toiled until this was accomplished and thereafter accumulated enough to leave fortunes to his children. If credit is to be bestowed upon the Revolutionary Van Cotts, much more belongs to this stern upright man, who consecrated his life to the performance of what he regarded as a duty. Gabriel was twice married, the sons of his first wife being

Richard (1805, Joshua (1815) and Cornelius; and by his second wife, Thomas and Gabriel.. All of these reached manhood's estate, married and had children: Richard the oldest, was a New York merchant, who was prominent in the first half of the nineteenth century. His wife was Caroline by whom he had four children. The leader of the generation was the Hon. Joshua M. who was educated in New York, and at Yale, and after graduation from that University, was admitted to the bar. He made a specialty of admiralty cases. In this important branch of the law, he became one of the great masters and was retained in many of the most important litigations of his time. Though a man of great public spirit and a polished speaker, he cared little for office and refused many nominations and positions that were tendered him by political leaders of the state. The only exceptions he made to this rule were when he accepted the position of Corporate Counsel of Brooklyn and again in 1868 when he was a delegate-at-large at the Constitutional Convention. Up to his death in 1896, he was a leader of the New York bar.

The eighth generation produced many men of distinction. Of the main line, the leader was Hon. Cornelius (1838) at this writing, postmaster of New York. He was educated in the city schools and in early life took up the insurance business, where he rose quickly and became vice-president of the Aetna Insurance Company. From 1859, when he became of age, he took an active part in public affairs. In 1873, he was made a member of the Board of Commissioners, serving from 1873 to 1875 and from 1879 to 1885, a large part of the period being President of the Board. His administration should be long remembered by the many valuable reforms which he introduced. So progressive were his ideas that they aroused the antagonism of grasping property owners and ultra conservative citizens. His design of compelling the owners of all large buildings to use improved and convenient fire escapes was emasculated by the politicians to the present unworthy system. He advocated larger and more numerous exits in the larger stores, theaters and churches, so as to prevent the blocking of people in a crisis or panic, which is usually produced by the outbreak of a conflagration and insisted upon the prohibition of the ancient practice of having church and other doors which opened inward and were fastened during the hours of service.

Nearly all of his propositions were adopted in the course of time and many of the new reforms of today are restatements of his suggestions made 25 years ago.

To him belongs the credit of having called attention to the danger of fire, lightning stroke and accident from non-insulated or poorly insulated electric wires, and the peril as well as unsightliness

of large telegraph poles in the great cities. Within ten years after he officially called attention to these facts, the poles were removed, the wires buried and insulated so thoroughly that the conditions as to which he gave the alarm ceased to exist. In 1889 he became postmaster of New York. He served his term and was reappointed to the position. He married Fanny Thorupson, by whom he had issue.

Dr. Joshua Marsden Van Cott, (1861) was educated at the Brooklyn Polytechnic Institute and the Long Island College Hospital, being graduated from the latter institution in 1885 and receiving the position of interne upon graduation. In 1886 he was appointed adjunct to the chair of histology and pathologic anatomy. In 1888 he went to Europe and studied under Professor Koch in bacteriology and Professor Rudolph Virchow in general pathology. Upon finishing his studies, he visited all the important medical laboratories in Germany and Austria, the Pasteur Institute in Paris, and the medical institute of London. In 1891, he was appointed to the chair of pathology at the Long Island College Hospital. Many distinguished medical and scientific societies claim him as a member and in several he is an officer and leader.

Alexander H. is a prominent member of the New York bar, and resides in Brooklyn. He is conspicuous in political and social circles and has served as Assistant District Attorney of Kings County.

David C., another brother, was a lawyer, literati and a poet. He contributed freely to the press and had begun to make a name in the world of letters, when he was suddenly stricken by death. Other members of this generation were Thomas (1834), Wicksfield (1840) and Gabriel (1844), all of whom married and had issue.

In the ninth generation, Richard (1864) son of the Hon. Cornelius, took an active part in New York life. In 1897 he was elected to the assembly, where he displayed rare ability and fidelity to duty. He married May Richardson, by whom he had issue. Another member of this generation was Lincoln, who was graduated from Columbia in 1884 and entered the railroad calling. He rose to be traveling auditor of the New York Central Railroad.

The Van Cott's have been typical Knickerbockers of the democratic type. From the first they have been opposed to privilege and in favor of liberty and home rule. The first of the race in the New World, Claes Cornelius, was opposed to haughty Governor Stuyvesant and on the side of the Patroons and merchants. In the Revolution, the race was for the colonies and against the Crown. In 1812, they were on the side of the Republic



and during the Civil War the Hon. Joshua was one of the great leaders of the Union. In their politics they have nearly always identified themselves with the more progressive of the parties, but within their own organization they have been allied rather to the Conservative than the radical elements. Their motto has been "Progress," but never haste. They have manifested a sound mind in a sound body and in law, medicine, politics, official life, agriculture, science and commerce, have made their mark by patient energy and indomitable will power. The family has grown with the years and is now well distributed in New York State with branches in four other commonwealths. Though of Dutch ancestry, they are Americans of the most pronounced type.

In the fifth generation, John Van Cott (1814) son of Losee, took an active part in the restored Gospel of Jesus Christ. He was baptized in 1843 by Apostle Parley P. Pratt, and immigrated to Utah with the pioneers in 1847, arriving in the valley in September. He was president of the Scandinavian mission from September 1852 to April 1856 and from September 1859 to June 1862. He was one of the Seven Presidents of Seventy. He raised a large and prosperous family, many of whom are prominent citizens of Salt Lake City. Brother Van Cott died in Salt Lake City, February 18, 1883.

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"It is safe to conclude that an interest in genealogical work did not take very deep root among the people until after the Lord revealed to the Prophet Joseph Smith the great work of extending salvation to the dead. This is made evident from the dates noted in the following excerpts taken from works on genealogical lore, published in Boston and Albany. In the introduction of a work entitled "The American Genealogist," by William H. Whitmore, and published by Joel Munsell, Albany, 1868, the following very interesting pages occur, in which you will observe the years 1844, (the year of the Prophet's martyrdom) and 1847 are named as the respective dates when the New England Historical Genealogical Society was formed, and the "Register" was established under its patronage.

—*From Talks on Doctrine, Written by Franklin D. Richards.*

## Survey of Genealogical Conditions in Denmark Norway and Sweden

*By Ovena Jorgensen Ockey*

Ever since the Gospel was preached in Denmark, Norway and Sweden, the Saints, before leaving for Zion, very often thought of obtaining the genealogy of their kindred dead. Feeling against converts to our faith was generally very bitter and so they had to employ various means to get a little information. Church yards were visited, and all tombstone inscriptions pertaining to their dead, were faithfully copied. Family Bibles were eagerly sought for information. Relatives were asked to tell the earnest Latter-day Saint what they knew of the family genealogy. Wherever possible permission was obtained from the ministers to search the parish records for genealogical data; and if the ministers were at all kindly disposed they would give the applicant some information. Often, missionaries were asked to "hunt up" genealogy for friends at home while performing their Church labors in the mother country.

All this work was probably at no cost, or at least very little, but neither was there much perfection. However, all did their best. Then there were also those who professed to be genealogists, who obtained money from our people to gather names for them, and often gave absolutely nothing in return.

A score or more years ago, in Denmark, there were two people not of our faith, who began to do research work—Mrs. Marie Wright, Brandes-Alle 1—Copenhagen, Zealand; and Mr. O. Hofman Bang, Viborg, Jutland, Denmark. They have proved to be thoroughly reliable, conscientious genealogists, and have furnished innumerable pedigrees for the Latter-day Saints, at a very nominal cost. Before the war in 1914, the price was 9c per name—since then about 15c to 20c. Their work has been very accurate, and dependable, as many witness who have obtained genealogical records from them. They reasearched vital records, wills, census papers, etc., and sent all work in pedigreed chart form, together with a good deal of the history, occupation, professions and some little biography of the heads of families.

Mr. O. Hofman Bang is still doing research. We have been informed that Mrs. Wright is dead.

Mr. Jens Jenson, one of our own Latter-day Saints also obtained genealogy for his countrymen.

During the last three years Elder Hans N. Ogaard, Korsgade No. 11—Copenhagen, Denmark, who has fulfilled a mission there has been obtaining genealogy in Zealand. He writes the Gen-

ealogical Society of Utah that he has a number of assistants, who will be able to carry on the work when he returns home. His price has been about 50c per hour—and he also sends the work in pedigree form to patron, and a copy to this office.

Theodore Hauch-Fausboll, Copenhagen, Denmark, is an author of genealogical works and a genealogist who has done research for some of our people, particularly in Odense, Fyen. His charges may appear to be high, but this is probably due to traveling expenses from Copenhagen to Odense where the vital records for Fyen are kept. Records for all of Jutland are kept in Viborg, those for Zealand in Copenhagen. Latter-day Saints should bear this in mind when writing to these places for their genealogy. These genealogists read English, so that letters of inquiry may be written in our own language to them.

### *Norway*

Genealogical work in this country has not been so fortunate in the past as it might have been. There were unscrupulous persons professing to be genealogists who sent our people many names that were actual fabrications, both as to names and dates, also sending three or more people the same names. They were however, exposed and the Latter-day Saints are warned by the Mission President and Missionaries not to send these persons for genealogy.

Missionaries have been able to compile genealogy—one especially, Brother Axel Nylander, has obtained many very fine genealogies in pedigree form. At the present time we have the following suggestions to offer Norwegian Saints. The person desiring his genealogy may send all his information on his line or lines, to Froken Karen Sorboe, % Statsarkivet, Oslo, Norway; and ask her to send this to the proper archives, where genealogists who are employed there will obtain what they can for the patrons—the cost is about 75c per hour.

The Genealogical Library has recently been sent the names of 194 parishes, the records of which are kept at Oslo, Norway, where a genealogist, named Ludvig Engesby, has access to the church books, and will do expert research.

The person desiring research can fix a maximum or minimum sum which he wishes to spend in obtaining his genealogy, and this can be sent to a state bank, where it may be obtained by the researcher, when he gives evidence to the bank officials that the registers have been completed and sent to the patron—making it comparatively safe for our people to send money for their genealogy.

### *Sweden*

As in Norway and Denmark, the Swedish Saints obtained their own genealogy from the parishes with more or less accuracy.

Missionaries also aided here in the work. Brother Carl A. Carlson, this city, has sent for a good deal of genealogy for the Swedish people. In 1925 Elder Axel Nylander, upon his release from his mission in Norway, visited Sweden to ascertain conditions for research. He found a Mr. G. A. Jensen, genealogist in Landsarkivet, Lund, Skane, who is reliable and does research for Southern Sweden.

Miss Ebba Hechser, Landsargivet, Uppsala, also an efficient and reliable genealogist, does research for Central Sweden. There are also Missionaries doing research, among them being an Elder Laurell who travels in any part of Sweden to obtain genealogy.

Our own Utah Genealogical Library has now, through the work of Elder John A. Widtsoe, many very splendid town histories, of Norway especially; also bound volumes of Genealogical Magazines from Sweden and Denmark and excellent family histories from all three countries; these are in pedigree form, very fully arranged, and should be of great benefit to the Latter-day Saints.

There have been no vital records printed from any of the Scandanavian countries and until there are, and the Genealogical Society of Utah can purchase them, we must do the very best we can in getting first, what our Library affords, and second, by sending to trained genealogists in the mother country.

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Nathaniel H. Morgan, author of a genealogical history entitled "James Morgan and His Descendants" makes this observation in the introduction of his work: "The task of the genealogist, in groping his way amid the dusty records of the past, is much like that of the African Indians in pursuing an obscure trail through a tangled wilderness. An acute faculty of perception and a keen and practiced eye must note and scrutinize every obscure footprint, every rustled leaf, every bent twig; now, progressing rapidly, under a clear light, and guided by sure tokens; and anon, suddenly arrested by a total absence of all further signs, and forced hopelessly to abandon the trail, long and patiently pursued until, perchance, again some new and unexpected waymark greets his eye, inspiring fresh pursuit."



## Lesson Department

### LESSON XXXIV

First Week in September

#### THE HEBREW CONQUEST IN CANAAN

- I. *Objective:* The Lord strengthens the arms of his people when they serve him.
- II. *References:*
  1. The Book of Joshua.
  2. The Works of Josephus, Book V.
  3. Any Good Bible Encyclopedia.
- III. *Topics:*
  1. Joshua leads Israel into the promised land.
  2. The beginnings of the conquest of Canaan by the Israelites.
  3. Joshua divides the land among the tribes of Israel.

#### *Text*

Moses, the great law giver of Israel, was not privileged to lead his people into the Promised Land. He was favored, however, with a view from the summit of Mount Nebo of the land destined to become the possession of Israel. Following the disappearance of Moses, Joshua, the son of Nun, previously ordained to be Moses's successor, assumed the leadership of his people, conducted them over Jordan dryshod not far from its mouth, and besieged Jericho. This mighty stronghold of the Canaanites was taken after its walls had fallen of themselves at the blowing of the brazen trumpets. (Joshua 1-6.)

Soon thereafter Ai, Bethel, and Shechem were taken. Shechem was made a rallying place for the conquerors. Here Joshua established his residence and upon Mount Ebal he build an altar of stone on which he engraved important divine laws.

Alarmed at the presence of intruders, the worshippers of the local deities buried their differences and united their forces at the instigation of Adoni-Zedeck, king of Jerusalem, and attacked the forces of Israel. Not far from Gibeon the attack was repulsed with terrible slaughter and the chiefs of the Canaanites were all either killed or mutilated. (Joshua 10.)

Farther to the north, at the waters of Merom, the Amorites under Jabin, king of Hazor, also met with disaster at the hands of Israel. Hazor was burned and Galilee was devastated by the fire and sword.

Following the conquest, Joshua divided the spoils of war and

assigned to each tribe an inheritance. Judah was given nearly all of the mountain district between the Shephelah and the western shore of the Dead Sea. Simeon located on the territory in proximity to the wells of Bersheba. The descendants of Levi, but few in number, were given some possessions in Southern Palestine; but they built no important cities. The descendants of Rachel occupied the regions near the center of Palestine. Ephraim received some old Canaanite sanctuaries, such as Ramah, Bethel, and Shiloh; Manassah's possessions lay to the north of Ephraim's and included the mountainous regions about Mt. Carmel. To Benjamin was assigned the territory overlooking the plain of Jericho. For the lesser tribes, Isaachar, Asher, Naphtali, and Zebulon, inheritances were assigned immediately south of Tyre. The descendants of Dan attempted to establish themselves to the north of Judah between Ajalon and Joppa, but were prevented from so doing by the Amorites and were finally given a few towns including Zora, Shaalbin, and Eshdol.

At the time of which we speak, the whole of Palestine had not been taken by the Israelites. Such fortresses as Tabor, Carmel, Megiddo, and Jezreel, were still in the hands of the enemy, thus forcing the tribes to remain apart from each other in three isolated groups. In the south were Judah, Levi and Simeon. In the center, Joseph, Benjamin, and Dan. At the north were Isaachar, Asher, Naphtali and Zebulon.

### *Problems*

1. What became of Moses?
2. Relate the story of the fall of Jericho.
3. Why should the blowing of the ram's horns cause the walls of the city to fall?
4. What means did the children of Israel have for determining the tribe or tribes to which they belonged?
5. What are you doing to establish and preserve your identity?

## LESSON XXXV

### Second Week in September

#### THE STRUGGLE OF THE CANAANITES TO REPOSSESS THEIR LANDS

- I. *Objective*: Disaster is the inevitable result of wickedness.
- II. *References*:
  1. The Book of Judges.
  2. The Book of Samuel.
  3. The Works of Josephus, Book V.
  4. Any Good Bible Encyclopedia.

III. *Topics*;

1. Israel turns from the Lord to unholy practices.
2. Retribution follows the transgressions of Israel.
3. Samuel the Prophet looked upon as the deliverer of Israel.

*Text*

Few generations had passed following the occupation of Palestine, when the ties which bound the Hebrews together were broken; and their fidelity to Jehovah released. According to sacred writ they intermingled with their heathen neighbors, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, "and they took their daughters to be their wives, and gave their own daughters to their sons, and served their gods, and the children of Israel did that which was evil in the sight of the Lord their God, and served the Baalim and the Asheroth." (Judges 3:5-7.)

Having abandoned their faith, political unity soon disappeared from among them, and the tribes fell an easy prey to the Philistines, Amorites, Moabites, and others. "And the Lord raised up judges which saved them out of the hands of those that spoiled them, and yet they hearkened not unto their judges for they went a-whoring after other gods and bowed themselves down unto them."

God rebuked them for such conduct, by permitting the Moabites to take from Israel much of their territory, including the city of Jericho, and compelled them to pay an annual tribute.

For some time in Galilee, the tribe had been under the Amorite yoke. Witnessing their afflictions, their Prophetess, Deborah of Issachar, sent a commandment to Barak of Kadesh to assemble his people together with Zebulun "in the name of the Lord." Forty thousand warriors of Israel attacked the Canaanites upon the plain of Kishon near Megiddo, with such fierceness that the Amorites were routed. This exploit was commemorated in a song attributed to Deborah and Barak. (See Judges, Fifth Chapter.)

It was the first time for many generations, that the tribes of Israel united against a common foe, and it would seem that success following a united effort, would have encouraged them to form a permanent union; but such was not the case. They soon drew apart again.

In the course of time, after repeated assaults upon the Hebrews, the Philistines succeeded in overthrowing the tribes of central Canaan and in carrying away with them the "Ark of the Covenant." Speaking of this event, the sacred historian says: "Now Eli was ninety and eight years old, and his eyes were set

so that he could not see, and the man said unto Eli. I am he that came out of the army and I fled today out of the army \* \* \* Israel is fled before the Philistines and there hath been also a great slaughter among the people \* \* \* and the Ark of God is taken; and it came to pass when he made mention of the Ark of God that he (Eli) fell off his seat backward, by the side of the gate, and his neck broke and he died; for he was an old man and heavy."

For at least a half century, the power of the Philistines continued dominant. To Samuel, a judge and a prophet, the whole Israelitish nation attributed the deliverance of their race. Twenty years after the death of Eli, Samuel felt that the time had come to throw off the yoke of the Philistines. He commanded his people to forsake their sins. A sucking lamb was then offered by the prophet unto the Lord, and Samuel cried unto the Lord for Israel, and the Lord answered him. The Philistines, demoralized by a thunder storm which ensued, fled in disorder to their own country. Then Samuel took a stone and set it between Nizpah and Shen and called the name of it Ebenezer, saying: "Hitherto hath the Lord helped us." (I Samuel 7th chapter.)

### *Problems*

1. Discuss the weaknesses of Israel that resulted in their being brought into bondage to surrounding nations.
2. Give the important message in the song of Deborah.
3. Who were the Philistines? The Moabites? The Amorites?
4. Give in detail the story of the early life of Samuel.

## LESSON XXXVI

Third Week in September

### I. GATHERING GENEALOGY BY CORRESPONDENCE:

There are many reasons why people gather genealogy. We who do work for our dead in the temple say that it is the "Spirit of Elijah working upon us." This is a misstatement, for the Spirit of Elijah does not permeate our beings. What we really mean is, that the Spirit of God has filled our hearts with this great desire; and He also sent Elijah, the Prophet, down to this earth, to bestow the keys of this work of sealing for the living and the dead, upon the Prophet Joseph Smith. Since the doors have been opened, we may all be blessed with this Divine Spirit, if we but pray for it, and have faith in it.

The people of the world assign other reasons for their interest



in, and devotion to, the search for their ancestors. Some claim *love of ancestry*; some, *personal curiosity* as to *who their forbears were*; some wish to study the *science of Eugenics*, and *hereditary influences*; while others assign mere *family pride*, as their reason for devoting time and money to genealogical research.

When writing a letter to secure genealogy, the rules given on page 183, of the April, 1926 Magazine should first be followed, in regard to a proper approach in the opening sentences of the letter. Try to find to which class of people, as enumerated above, your correspondent belongs; and then apply these rules in composing your letter.

The next consideration should be: "What information do I wish to obtain from the person to whom I am writing?" Then this request should be stated in so plain and clear a manner that it cannot be misunderstood.

It is a good plan to state your reason for wishing this information—"That you require it, to complete the genealogy of your ancestors." Make it plain that there is no question of money, or an inheritance of any kind, that is the basis of your search; because, almost the first thought that occurs to the keepers of records, especially in England, is that people wish to prove their right to inherit money or estates, and they charge accordingly.

After you have appealed to the interest of your correspondent, and have stated the object of your letter, making your request in the plainest language you can command, there is one other principle to remember and put into practice—the law of exchange.

This principle of *exchange* is one of the governing principles of life. The person who is so unselfish that he does not ask himself the question, "What do I gain from this?" when any proposition is presented to him, is a very rare creature. There is a "give and take" in all the associations of life, and it is right that this should be so.

Few of us value the things we get for nothing. It is a well known truth that we usually value our possessions in exact proportion to what it costs us in time, money or effort to obtain them. Therefore, it is not just to ourselves, nor to the people we write to, to ask, or expect them to gather and compile names for us when we would often put off and fail to accomplish this work if requested to do it for others.

Suppose you are writing to a relative in a distant land, and wish the dates of birth and death copied from a tombstone in the parish cemetery where your people lived; you would hesitate to ask such a favor without trying to make some little recompense. One lady who has secured thousands of names through correspondence, always incloses some little gift, such as a pretty

handkerchief for a lady; a money order for a dollar or other small sum, when writing to a man; and she explains in her closing sentences, that she has sent the inclosure "As a slight token of appreciation of the favor she is asking for, and which she realizes will require considerable time and trouble."

These instructions are general, and it would be difficult to make them more specific, as each person's problem is different. The Handbook of genealogy and temple work has some splendid suggestions, and a sample letter in the chapter on "Research by Correspondence," page 298 to 305.

### *Problems*

1. How many motives can you enumerate, which actuate the people of the world in their search for genealogy?
2. What is the Power that motivates the Latter-day Saint in his or her, genealogical research?
3. What has been erroneously given as this Power?
4. Tell how you would state a request, giving details in a supposititious case, for genealogical data. (*Have several in the class do this.*)
5. What is meant by the "principle of exchange?" Give instances not mentioned in the lesson, to illustrate the why and wherefore of this principle.
6. How would you respond if a stranger wrote asking you to hunt up genealogical data and send it to him? Would you be likely to neglect doing this work, even if a stamped envelope were inclosed?
7. How would you feel if some money or other gift were inclosed?

## LESSON XXXVII

First Week in October

### THE REIGN OF THE KINGS

- I. *Objective*: The Lord permits his children to exercise their free agency; but they inevitably reap the results of their choosing.
- II. *References*: I Samuel, II Samuel, Book of Chronicles; "Antiquities of the Jews"—Josephus.
- III. *Topics*:
  1. Saul annointed King.
  2. Israel wars with surrounding peoples.
  3. Saul's hatred for David.
  4. David annointed King.

5. Jerusalem captured by David, becomes the capitol of his kingdom.
6. Recovery of the Ark of the Covenant.
7. David's desire to build a Temple.
8. David's death.
9. Solomon made King of Israel.

In response to the pleadings of Israel for a king, Samuel was commanded by the Lord to anoint Saul, son of Kish, (a Benjaminite) to be their king. Saul was well qualified for this position, having a charming personality and coming as he did from one of the most warlike tribes. In addition to these qualities, he was a man of splendid moral character "And there was not among the children of Israel a goodlier person than he. From his shoulders and upwards he was higher than any of the people." (I Samuel, 9:2.)

Much of Saul's time was occupied in fighting the Philistines, the Amalakites, Moabites, Edomites and other peoples who were harassing Israel. Among Saul's greatest lieutenants was his son Jonathan, and his cousin Abner, who led the Royal Guard. (I Samuel 14:50-51.)

Among the men most distinguished for bravery was David, son of Jesse and a native of Bethlehem. His introduction to the court of Saul is variously accounted for. One report is to the effect that Saul, when possessed of an evil spirit, would fall into a fit of melancholy from which he could be aroused only by the playing of a harp. David who was skilled in the use of that instrument, was employed by the King, and when David would play "Saul was refreshed and was well, and the evil spirit departed from him." (I Samuel 16:14-23.)

It seems likely that David's career as a warrior began with the slaying of Goliath of Gath, who had challenged the bravest of the Israelites to a combat. Saul placed David in many responsible positions, in all of which he acquitted himself in a creditable manner. Upon his return from one of his combats, the women of the village came to meet him and honored him by dancing to the sound of timbrels and singing, "Saul hath slain his thousands and David his ten thousands."

Following this event, Saul's jealousy overcame him upon several occasions and in his rage he attempted to kill David. Several times the King was at the mercy of David, but the latter showed his respect for his royal master by sparing his life and contenting himself by cutting off a piece of his royal mantle and taking a few pieces of his equipment.

Saul met his death in a battle with the Philistines. Upon

the death of Saul, David was acclaimed king by his countrymen at Hebron. (II Samuel 5:1-3. Chronicles 11:1-8, and 12:23-40.)

Hebron served for a time as Headquarters for David, but located as it was far to the south, he thought to make Jerusalem his capital. Thus far Jerusalem, surrounded as it was by ramparts, with turrets, had successfully resisted all attacks of its enemies, so when David appeared before the city with his motley army, the inhabitants thereof ridiculed his presumption. Stung by their mocking, the king made a promise to his "mighty men" that the first to scale the walls should be made chief of the army. Joab succeeded in taking the city and was richly rewarded.

David built for himself a palace on Mount Sion, where he lived in luxury surrounded by his warriors and his family.

The Ark of the Covenant which had been taken from Israel by the Philistines during a bloody battle, had proved so disastrous that the Philistines finally returned it to its owners. Kirjath-Jearim, about two leagues from Jerusalem, had for some time been the repository of the Ark when David had it brought to Jerusalem. That this shrine was very sacred can be seen in the incident of Uzza being stricken with death when he put forth his hand to steady it at a time when it seemed about to fall from its position. (II Samuel 6.) The Ark was placed in a tent that had been prepared by David for that purpose. The tent and the Ark were placed under the supervision of two priests.

One after another the enemies of Israel were conquered by David, until practically all of the land of Canaan was subject to him. In all things David had shown himself just and a "man after God's own heart, save in the taking of the wife of Uriah the Hittite." Rebuked by the Prophet Nathan for his crime, David showed remorse and expressed penitence but he continued to live with Bethsheba, to whom he was finally married and from whom he had several children. One of these children was Solomon, reported to be the wisest man of his day.

David had an ardent desire to build a temple to Jehovah and even went so far as to make a collection of materials to be used in its construction, but the Lord informed him that the building of the structure would be left to his son Solomon, because he, David, had been a man of war.

At the death of David, Solomon succeeded to the throne. Unlike his father, Solomon was not a successful warrior, but he was an able administrator and sought to unify the tribes of Israel. To facilitate the collecting of taxes, Solomon divided his realm into twelve districts, over each of which he appointed a collector. Much that was collected went to supply the king's table. Daily his court consumed thirty measures of fine flour, sixty measures



of meal, ten fat oxen, twenty oxen out of the pasture, one hundred sheep, besides many kinds of game and fatted fowl.

### *Problems*

1. Consider the call of Samuel to the Priesthood and how he received the authority to anoint Saul, King of Israel.
2. By reference to scriptural data, show that Israel erred in demanding a King.
3. Account for Saul's jealousy of David.
4. The Prophet Joseph Smith said that David's soul is still in Hell. How do you harmonize that statement with the scriptural statement, that David was "A man after God's own heart."
5. Review the History of the Ark of the Covenant; from its building, until its return to Israel, by the Philistines.

## LESSON XXXVIII

Second Week in October

### COMMERCIAL ACTIVITIES

- I. *Objective*: Israel a temple building people.
- II. *References*: Chronicles, and Kings I and II. "Antiquities of the Jews," Josephus.
- III. *Topics*:
  1. Solomon succeeds his father David as King of Israel.
  2. Contribution of Solomon's reign—
    - a. Expansion of Commerce.
    - b. Political prestige increased.
    - c. A house of the Lord built.

The period of Solomon was one of great commercial activity. In developing the resources of Palestine, Solomon received great assistance from the Phoenicians of Tyre and Sidon. In the building of luxurious palaces, gardens and a temple, he received much aid from Hiram, King of Tyre, and it was likely through the latter's influence that voyages were made to foreign countries in the quest of precious metals, perfumes, costly woods, etc., to increase the splendor of the Israelitish kingdom. Three fleets were sent by Solomon to Ophir, from which country they brought back a rich harvest of gold and silver, wood and ivory, apes and peacocks. (I Kings, 9th and 10th Chapters.)

### *Beautifying of Jerusalem and Building of Solomon's Temple*

Solomon's greatest contribution, however, was in the building of Jerusalem. He increased the water supply; he erected for

himself a magnificent palace, one wing of which was called "The House of the Forest of Lebanon," and he erected a gorgeous temple to Jehovah.

In the construction of the temple, Hiram took an active part. Particularly was this true with reference to supplying the materials for the building. In an appeal to Hiram for help, Solomon requested, "That they (the Phoenicians) hew me cedar trees out of Lebanon; and my servants shall be with thy servants; and unto thee will I give hire for thy servants according to all that thou shalt appoint; for thou knowest that there is not among us any that can skill to hew timber, like unto the Sidonians." Hiram responded by saying: "My servants shall bring them down from Lebanon unto the sea; and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt then receive them; and thou shalt accomplish my desire, in giving food for my household." Hiram also supplied masons, carpenters, smelters, sculptors, and overseers. In order to secure sufficient laborers, Solomon made a levy on all the tribes of Israel. The number thus secured, amounted to 30,000; who were to be relieved regularly, every three months. 70,000, were engaged in transporting material; and 80,000, cut stones from the quarry. (I Kings, 5th Chapter.)

### *Description of the Temple*

The temple which faced the east was 30 cubic wide, 60 long and 30 high. The walls were built of enormous stones. The ceiling and frames of the doors were of cedar beautifully carved and plated with gold. A porch adorned the temple on the east and the interior contained only two chambers. One was the Holy Place in which were kept the altar of incense, the seven branch candlesticks and the table of shewbread; the other the Holy of Holies, which contained the Ark of the Covenant. Against the outer wall of the temple and rising to half its height were rows of small apartments three stories high, in which were kept the equipment of the temple.

The High Priest alone had access to the Holy of Holies, and that but once a year, while the officiating Priests could enter daily the Holy Place to attend to the ceremonies of the Temple. In front of the edifice was the altar of sacrifice and by its side was a "molten sea" resting on the backs of twelve oxen, and the lavers in which the Levites washed portions of the victim to be offered up, together with the utensils used in preparing the bloody sacrifice. A low wall, along the top of which ran a cedar wood balustrade separated this sacred enclosure from a court which

the people were permitted to enter. The edifice was thirteen years in building, but even before its completion, Solomon dedicated the structure to the Lord. The dedicatory services extended over a period of fourteen days in the presence of representatives from all the tribes of Israel. (I Kings, 6th Chapter.)

### *Problems*

1. Show that Solomon was the logical person to direct the building of a temple.

2. Why did the Phoenician king (Hiram, King of Tyre) show such a lively interest in the construction of Solomon's temple?

3. a. Give a description of Solomon's temple. b. How would it compare with our modern temples for size, architectural appearance, magnificence?

4. What equipment was common to the temple of Solomon and our modern temples?

5. What sacrificial ceremonies were performed in Solomon's temple.

6. What is the length of the cubit?

a. Of the Egyptian cubit?

b. Of the Roman cubit?

c. Of the Hebrew cubit?

## LESSON XXXIX

### Third Week in October

#### HOW TO FILE CORRESPONDENCE

*Note: The text for this lesson is in the Handbook of Genealogy and Temple Work, chapter 22, "Research by Correspondence," pages 303-5.*

- I. All letters written and received from each person, file together in chronological order.
- II. Give each person a permanent number, which is called a "Code number." The first correspondent is number one (No. 1); the second, number two (No. 2); and so on.
- III. Attach permanently together by pasting at the upper left hand corner of the sheet as you read it, and file in a box as directed in text; or file in folders with the number and surname on the raised guide tab of the folder.
- IV. Cross reference into Family History Journal.
  - a. Number pages in letters.

- b. Number lines (in important letters, when necessary).
  - c. Compile information from letters into the L. D. S. Family Record, and make the cross reference .
  - d. Cross reference from the Family History-Journal back to the letters. These references may be written in red ink, if desired ; it will then be easy to locate them on the page even though the lines are not numbered.
- V. Card Index of correspondents, arranged alphabetically, by surname, first ; then by christian name.
- a. Card written, surname first, in upper left hand corner of card.
  - b. Post Office address, underneath surname.
  - c. Correspondence File number, in upper right hand corner of card.
  - d. Correspondents' L. D. S. Family Record number, under the above.

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### Place or Local Names

It is not surprising that many people all over Europe adopted the easy custom of surnaming themselves after estates, or farms, or towns, or any dwelling place where they resided permanently. The Frenchman retains to this day, the little preposition "de" which means "of" attached to his surname, and even to his title. For instance, D'Arcy and DeVesci are still famous French names. DeRudeville is another. DePomeroy is still another name which was transplanted to England. These names simply meant that William DePomeroy or John D'Arcy once lived or owned estates which bore the name Arcy and Pomeroy.

In England a man who lived near a wooded valley or dean would be spoken of as John of Dean or John Atte Dene, for instance. If he lived near a church he might be called John of Eccles. If he was a toll-gate keeper he might be called Gates or Yates the Gate-keeper. On the other hand, if he lived near a hill or boundary he might be called Lynch, the Anglo-Saxon spelling of which was Hlinch.

—*Surname Book and Racial History.*



# Genealogy of the Hugh Roberts Family of Denbighshire, Wales

(Continued from page 191)

COMPILED BY DAVID R. ROBERTS

## 14

Margaret Roberts, b. May 17, 1841, at Eglwysbach, Denbighshire, Wales; d. Mar. 31, 1918, at Liberty, Bear Lake County, Idaho; daughter of Hugh and Mary (Owens) Roberts. Married May 1, 1864, in the Endowment House, at Salt Lake City, Utah, to Evan Samuel Morgan, b. Nov. 29, 1833, at Cadaxton, Wales; d. May 25, 1913, at Liberty, Bear Lake County, Idaho; son of William and Sarah (Davis) Morgan.

Margaret Roberts was baptized a member of the Church on July 14, 1849 at Eglwysbach, Wales, by Elder Abel Evans. She came, alone of the family, with a company of Saints to the valleys in the year 1861; walking most of the way across the plains. After her marriage she lived in Rush Valley, Tooele County, for about a year, then with her husband she moved to Bear Lake Valley, settling on North Creek, (afterward called Liberty), where she spent the remainder of her busy, useful life.

### *Children of Evan Samuel Morgan and Margaret (Roberts) Morgan.*

- 47. Hugh Evan Morgan, b. Sept. 12, 1864, at Rush Valley, Utah; d. Oct. 3, 1896, at Almy, Wyoming, buried at Liberty, Idaho.
- x48. David Roberts Morgan, b. Sept. 12, 1867, at Liberty, Idaho; d. May 12, 1912, at Liberty, Idaho.
- x49. William Roberts Morgan, b. July 27, 1870, at Liberty, Idaho.
- x50. Sarah Jane Morgan (Austin) b. Dec. 12, 1873, at Liberty, Idaho.
- x51. Hannah Morgan (Linford), b. Mar. 11, 1878, at Liberty, Idaho.
- x52. John Samuel Morgan, b. Feb. 20, 1882, at Liberty, Idaho.

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Mary Roberts, b. Nov. 22, 1843, at Eglwysbach, Denbighshire, Wales; daughter of Hugh and Mary (Owens) Roberts. Married Oct. 10, 1865 in the Endowment House, Salt Lake City, Utah, to Samuel Roskelly, b. Jan. 1, 1837, at Davenport, England; d. Feb. 10, 1914, at Smithfield, Utah; son of Thomas and Ann (Kitt) Roskelly. (Samuel Roskelly was the chief recorder at the Logan Temple for many years.)

Mary Roberts was baptized a member of the Church at Eglwysbach, Wales, on Feb. 3, 1853; and came to Zion with her

parents in the year 1864. She lived with her sister Margaret, in Rush Valley for a short time after arrival, then went to Smithfield, Cache County, Utah, with her parents, in the spring of 1865; where after her marriage she has since lived, and is now enjoying the association of her family and friends in peace and with a sense of satisfaction in a useful, busy and successful life in the service of others.

*Children of Samuel Roskelly and Mary (Roberts) Roskelly.*

- 53. Ann Jane Roskelly, b. Dec. 7, 1866, at Smithfield, Utah; d. Dec. 7, 1866, at Smithfield, Utah.
- 54. Thomas Roskelly, b. Dec. 27, 1867, at Smithfield, Utah; d. Oct. 25, 1880, at Smithfield, Utah.
- 55. Mary Roskelly, b. Mar. 10, 1870, at Smithfield, Utah.
- 56. Catherine Roskelly, b. Oct. 31, 1872, at Smithfield, Utah.
- x57. Hannah Roskelly (Newbold), b. Jan. 13, 1876, at Smithfield, Utah.
- x58. Richard Roskelly, b. May 4, 1880, at Smithfield, Utah.
- x59. Druzilla Roskelly (Blanchard), b. Jan. 20, 1883, at Smithfield, Utah.

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Hannah Roberts, b. Mar. 27, 1847, at Eglwysbach, Denbighshire, Wales; d. Apr. 10, 1878; daughter of Hugh and Mary (Owens) Roberts. Married June 6, 1870, in the Endowment House, Salt Lake City, Utah, to Robert D. Roberts, b. Sept. 21, 1837, at Merionethshire, Wales; son of David R. Roberts and Catherine uch Richard ap Thomas.

Hannah Roberts was baptized into the Church by her father in 1855, at Eglwysbach, Wales; and migrated to the valleys of the mountains, in 1864, with her parents. After her marriage she went to Logan, Cache County, Utah, to live; and there spent the remainder of her days, beloved by all who were acquainted with her.

- x60. David Robert Roberts, b. Mar. 30, 1871, at Logan, Utah.
- x61. Hugh Roberts, b. May 22, 1876, at Logan, Utah.

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John Roberts, b. March 16, 1849, at Eglwysbach, Denbighshire, Wales; d. Dec. 3, 1923, at Paris, Idaho; buried at Liberty, Idaho; son of Hugh and Mary (Owens) Roberts. Married June 9, 1873, in the Endowment House, at Salt Lake City, Utah, to Eliza Marie Sorenson, b. Apr. 15, 1858, at Vensesild, Denmark, daughter of Lars Christian and Karne Marie (Abrahamson-Sorensen.)

John Roberts was baptized at Eglwysbach, Wales, in 1857; and came to Zion with his parents, living in Salt Lake City dur-

ing the winter of 1864-1865, and moved with his parents to Smithfield, Utah, in the Spring of 1865. He resided in Smithfield several years, then he moved to Liberty, Idaho, then to Lanark nearby, where he acquired a large and splendid farm. Later he moved to Paris, Idaho, where he spent the last years of his life.

*Children of John Roberts and Eliza Marie (Sorensen) Roberts.*

- x62. Carrie Roberts (Passey), b. Apr. 26, 1875, at Smithfield, Utah.
- x63. Owen Roberts, b. Feb. 19, 1877, at Smithfield, Utah.
- 64. John W. Roberts, b. July 27, 1879, at Smithfield, Utah; d. July 16, 1893, at Liberty, Idaho.
- x65. Hugh Roberts, b. Nov. 11, 1881, at Smithfield, Utah.
- x66. Eliza Roberts (Shepherd), b. June 12, 1885, at Liberty, Idaho.
- x67. Mary Roberts (Budge), b. Sept. 20, 1887, at Liberty, Idaho.
- 68. Nora Roberts, b. Feb. 25, 1890, at Liberty, Idaho; d. Jan. 13, 1891, at Liberty, Idaho.
- x69. Milford Roberts, b. Nov. 27, 1891, at Liberty, Idaho.
- x70. Dora Roberts (Hayward), b. Oct. 1, 1894, at Lanark, Idaho.
- x71. Lyman Roberts, b. Apr. 12, 1897, at Lanark, Idaho.
- x72. Elsie Roberts (Lewis), b. Jan. 5, 1902, at Lanark, Idaho.

18

John Roberts, b. March 16, 1849, Eglwysbach, Denbighshire, Wales; d. Dec. 3, 1923, at Paris, Idaho; buried at Liberty, Idaho; son of Hugh and Mary (Owens) Roberts. Married Apr. 7, 1881 in the Endowment House, Salt Lake City, Utah, to Fannie Lazell Akins, b. Sept. 21, 1862, at Smithfield, Utah; daughter of Benjamin and La Venia (Noble) Akins.

*Children of John Roberts and Fannie Lazell (Akins) Roberts.*

- x73. Benjamin Roberts, b. May 17, 1882, at Smithfield, Utah.
- x74. Thomas Roberts, b. Jan. 18, 1884, at Liberty, Idaho.
- 75. Aquilla Roberts, b. Jan. 21, 1885, at Liberty, Idaho; d. Mar. 23, 1895, at Liberty, Idaho.
- x76. David Roberts, b. Feb. 5, 1888, at Liberty, Idaho.
- 77. Griffith Roberts, b. Nov. 13, 1889, at Liberty, Idaho; d. Jan. 20, 1890, at Liberty, Idaho.
- 78. Reuben Roberts, b. Dec. 3, 1890, at Liberty Idaho; d. Oct. 31, 1918 (killed in France). Buried at Liberty, Idaho, Dec., 1922.
- 79. Harper Roberts, b. Feb. 7, 1893, at Liberty, Idaho; d. Mar. 14, 1895, at Liberty, Idaho.
- 80. Lazell Roberts, b. Feb. 25, 1895, at Lanark, Idaho; d. Apr. 19, 1900, at Lanark, Idaho; buried at Liberty, Idaho.
- 81. Loretta Roberts, b. Nov. 29, 1896, at Lanark, Idaho; d. Apr. 23, 1900, at Lanark, Idaho; buried at Liberty, Idaho.
- 82. Leonard Roberts, b. Mar. 17, 1899, at Lanark, Idaho, d. Dec. 15, 1902, at Lanark, Idaho; buried at Liberty, Idaho.
- x83. Delbert Roberts, b. Feb. 16, 1901, at Lanark, Idaho.

- x84. Della Roberts (Hulme), b. Feb. 16, 1901, at Lanark, Idaho.  
 85. Llwellyn Roberts, b. May 19, 1905, at Lanark, Idaho.

*Fifth Generation*

19

Robert Humphreys, b. June 8, 1854 at Harlech, Merionethshire, Wales; d. Sept. 18, 1925, in Wales; son of Edward and Jane (Roberts) Humphreys. Married Nov., 1880, at Merionethshire, Wales, to Ellen Thomas, b. Apr. 5, 1840, at Harlech, Merionethshire, Wales.

20

Mary Humphreys, b. Apr. 15, 1856; d. June 6, 1922, at Harlech, Wales; daughter of Edward and Jane (Roberts) Humphreys. Married May, 1889, in Merionethshire, Wales, to Robert Owen, b. Sept., 1846; d. July 3, 1912, at Harlech, Wales.

*Children of Robert Owen and Mary (Humphreys) Owen.*

86. Edward Humphreys Owen, b. May 5, 1891, at Harlech, Wales; d. Mar., 1898, in Wales.  
 x87. Mary Catherine Owen (Jones), b. Dec. 11, 1892, at Harlech, Wales.

21

Margaret Humphreys, b. Dec. 9, 1858, at Harlech, Merionethshire, Wales; d. Aug. 27, 1913 at Leeds, Yorkshire, England; daughter of Edward and Jane (Roberts) Humphreys. Married Sept., 1879, to James Holgate, b. June 30, 1845, at Burnley, Lancashire, England; d. Oct. 4, 1925.

*Children of James Holgate and Margaret (Humphreys) Holgate.*

88. Jane Holgate, b. Apr. 23, 1881, at Burnley, Lancashire, England.  
 x89. Edward Holgate, b. June 17, 1883, at Burnley, Lancashire, England.  
 90. Abram Holgate, b. Apr. 5, 1885, at Burnley, Lancashire, England.  
 x91. Peter Holgate, b. Dec. 4, 1886, at Burnley, Lancashire, England.  
 92. Elizabeth Holgate, b. Aug. 10, 1889, at Burnley, Lancashire, England.  
 x93. James Holgate, b. Aug. 19, 1891, at Burnley, Lancashire, England.  
 94. Margaret Holgate, b. Dec. 13, 1893, at Burnley, Lancashire, England; d. June, 1895.  
 x95. Jesse Holgate, b. Jan. 29, 1896, at Burnley, Lancashire, England.

22

Humphrey Humphreys, b. Jan 15, 1861, at Harlech, Merionethshire, Wales; d. Sept. 7, 1916, at Burnley, England, son of



Edward and Jane (Roberts) Humphreys. Married 1886, to Tamar Jones, b. Nov. 9, 1863, at Hadley, England; d. March 17, 1924, at Burnley, England.

*Children of Humphrey Humpheys and Tamar (Jones) Humphreys.*

96. Charles Edward Humphreys, b. July 20, 1888, at Burnley, Lancashire, England.
- x97. Robert Arthur Humphreys, b. Feb. 26, 1891, at Burnley, Lancashire, England.
98. Jane Elizabeth Humphreys, b. June 6, 1893, at Burnley, Lancashire, England; d. Nov. 1, 1897.

27

Edward Owen Humpheys, b. Jan. 25, 1870, at Harlech, Merionethshire, Wales, son of Edward and Jane (Roberts) Humphreys. Married May, 1912, to Mona Millicent Stort, b. Sept., 1884, at Truro, Cornwall, England.

*Children of Edward Owen Humphreys and Mona Millicent (Stort) Humphreys.*

99. Clifford Humphreys, b. Sept. 27, 1914, at Truro, Cornwall, England.
100. Myfanwy Humphreys, b. June 2, 1917, at Truro, Cornwall, England.
101. Vyvyan Humphreys, b. June 12, 1919, at Truro, Cornwall, England.
102. Carey Humphreys, b. Mar. 3, 1922, at Truro, Cornwall, England.

36

Jennette Owens, b. Mar. 24, 1857, at Willard, Utah; d. Dec. 2, 1907, at Logan, Utah; buried at Smithfield, Utah; daughter of William and Elizabeth (Roberts) Owens. Married Dec. 9, 1880, in the Endowment House, Salt Lake City, Utah, to Walter Henry Kelsey, b. Sept. 25, 1854, at Quincy, Illinois; son of Thomas and Sarah (Everton) Kelsey.

- x103. Thomas William Kelsey, b. Oct. 7, 1881, Smithfield, Utah.
- x104. Florence Kelsey (Johnson), b. Apr. 15, 1883, at Smithfield, Utah.
105. Henry ("Harry") Kelsey, b. Jan. 18, 1885, at Smithfield, Utah.
- x106. Esther Kelsey (Waldvogel), b. Dec. 4, 1886, at Smithfield, Utah.
107. Daniel C. Kelsey, b. Dec. 29, 1889, at Glendale, Idaho.
- x108. Louis Kelsey, b. Oct. 24, 1891, at Smithfield, Utah.
- x109. Jennette Kelsey (Bergener), b. Sept. 21, 1897, at Price, Utah.
- x110. Lois Kelsey (Hurst), b. May 18, 1900, at Price, Utah.

37

Elizabeth Owens, b. Feb. 9, 1859, Salt Lake City, Utah;

daughter of William and Elizabeth (Roberts) Owens. Married Apr. 17, 1876, in the Endowment House, Salt Lake City, Utah, to George Washington Hendrickson, b. Jan. 7, 1858, at Potowottamie County, Iowa; son of Nicholas and Diana Elizabeth (Kelsey) Hendrickson. They now reside at Le Grande, Union County, Oregon.

*Children of George Washington Hendrickson and Elizabeth (Owens) Hendrickson.*

111. George Samuel Hendrickson, b. Dec. 23, 1877, at Smithfield, Utah; d. Jan. 17, 1888, at Glendale, Idaho; (killed by a horse).
- x112. Cornelius Hugh Hendrickson, b. Jan. 2, 1880, at Smithfield, Utah.
113. Charlotte Hendrickson, b. Sept. 14, 1881, at Smithfield, Utah; d. Oct. 9, 1882, at Smithfield, Utah.
- x114. Mary Serena Hendrickson (Jackson), b. Jan. 28, 1883, at Smithfield, Utah.
- x115. Chloe Hendrickson (Jackson), b. May 25, 1885, at Smithfield, Utah; d. Oct. 12, 1923, at Cardston, Canada.
116. Lulu Hendrickson, b. May 7, 1887, at Smithfield, Utah; d. Aug. 9, 1887, at Smithfield, Utah.
- x117. William Hendrickson, b. June 27, 1888, at Preston, Idaho.
- x118. Elmo Hendrickson, b. Jan. 7, 1891, at Preston, Idaho.
119. Ethel Elizabeth Hendrickson, b. Aug. 17, 1893, at Preston, Idaho; d. Feb. 9, 1904, at Clawson, Fremont County, Idaho.
120. Nicholas Hendrickson, b. July 17, 1896, at Glendale, Idaho; d. Jan. 6, 1897, at Smithfield, Utah.
- x121. Joseph Smith Hendrickson, b. Feb. 13, 1898, at Glendale, Idaho.
122. Margaret Hendrickson, b. Dec. 22, 1900, at Leigh, Fremont County, Idaho; d. Feb. 17, 1901, at Leigh, Fremont County, Idaho.
123. Octavius Hendrickson, b. Apr. 25, 1902, at Clawson, Fremont County, Idaho.

38

William Owens, b. July 4, 1861, Salt Lake City, Utah; d. Aug. 14, 1917, at Preston, Idaho; buried at Fairview, Idaho; son of William and Elizabeth (Roberts) Owens. Married April 21, 1897, at Logan Temple, to Etta Nelson, b. May 8, 1879, at Grantsville, Utah; daughter of Andrus and Beata (Tourson) Nelson, of Grantsville, Utah.

- x124. Serena Owens (Snyder), b. Jan. 25, 1898, at Fairview, Idaho.
125. Eldred Nelson Owens, b. Feb. 23, 1904, at Fairview, Idaho; d. Feb. 2, 1926, at Preston, Idaho.
126. Etta Bernice Owens, b. Mar. 23, 1906, at Preston, Idaho.
127. Gladys Beata Owens, b. Jan. 11, 1908, at Preston, Idaho.
128. Wanda Owens, b. Jan. 11, 1910, at Preston, Idaho.
129. William Morgan Owens, b. Feb. 8, 1912, at Preston, Idaho.
130. Richard Nelson Owens, b. May 23, 1914, at Preston, Idaho.
131. Charles Owens, b. Aug. 1, 1916, at Preston, Idaho.

*(To be continued)*



ALBERT WESLEY DAVIS





# THE UTAH GENEALOGICAL AND HISTORICAL MAGAZINE

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OCTOBER, 1926

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## Albert Wesley Davis

I was born in East Rochester, Columbiana County, Ohio, Sunday, April 25, 1841. My parents Nathan, and Sarah (Woolley) Davis lived in this section of the country until 1844 when they went to Nauvoo, Illinois, to visit with relatives, mother's brothers, Edwin D., John M. and Samuel Woolley. We got there the day before the martyrdom of Joseph Smith, the Prophet, and his brother Hyrum, the Patriarch, at Carthage, Illinois. Of course I do not remember anything about that. Father and mother were not members of the Church at the time, they were not baptized until 1850. We did not stay long in Nauvoo, but went back again to East Rochester. Our home was in the woods, you could hardly see two miles in any direction for the trees, but father bought a little farm and was one of the first settlers in that part of Ohio.

The house he built was a log house; and in the construction of the house, I do not believe there was a single nail. Nails were not to be had, and the house was built of logs because prepared lumber could not be obtained. The roof was built of what we call clap-boards. These were logs cut about four feet long and then split. They were laid much as we lay shingles. They were fastened to the large poles on the roof by boring holes through them and fastening them with wooden pins. The inside of the house had no ceiling, nothing but the roof over head and in the places between the logs was placed what we would call chinking. That is, pieces of wood were placed, to close the openings. They were driven into the logs with a chisel and wedged in stanch and tight. When this was done, dirt and mortar were dobed all over, to stop the wind and the storm from getting into the house. While it was not modern we thought it very comfortable. The windows were made by sawing out a section of one log, and putting a glass in the opening. The frame of the door was just a piece of clap-board split out of the logs, perhaps about two inches thick and made to stand up and fit just where the logs were cut out. They stood up much like our frames do here, but there was

nothing but the log overhead and just those two pieces of the door frame which were pinned with wooden pins. The door to the house was also made of lumber split out of the logs. There were no sawmills in the neighborhood when the house was built, so logs had to be split and planed to make doors; and for other purposes. The hinges to the doors were pieces of wood, about two by four, and cut off just the length of the width of the door, and then boards of the door were pinned onto these hinges. To make the outer part of the hinge, a hole was bored into the log and a pin placed in the hole. Another pin was made to fit into the first pin, to act as a hinge, upon which the door might swing. The latch to the door was also made of wood—everything was made of wood, for there was no iron to be had. The latch was on the inside, and a hole was bored through the door, and a leather string attached to this latch; so that the door could be opened from the outside, by pulling the string. When we wanted to lock the door, the string was pulled inside, so no one could get hold of it.

Logs were placed on the ground to fasten the floor upon. Then logs were split and fastened to these sleepers. They were rounded out on the under side so that they fitted right over the sleepers and came down even, just like modern boards on a floor. These timbers were then planed off so that they would be smooth. The great big chimney was built on the outside of the house and a hole cut through into the fireplace on the inside. In making a fire they used to cut what we called a back log, that was quite a big piece of wood. This was rolled back into the chimney and then andirons were set up against it. Wood was piled on this and the fire lighted. A fire of this kind would last all night. A crane and andirons were about all the iron we had about the place. The crane was fastened in the chimney and made so that it would swing in and out. When we wanted to put a kettle on we would hook it up about where we wanted it and then swing it back over the fire. We also had bake kettles and reflecting pans. These pans were made of tin and were made to stand before the fireplace and the heat of the fire would bake bread or biscuits, generally we baked the bread in the bake kettles. We built on to the house later, adding an upstairs room and two rooms on the end. My brother Edwin and I slept in a trundle bed that could be pushed under mother's bed in the day time and drawn out again at night.

When I was a very small child I was playing riding horse, and was on mother's bed, which was built very high, so that the trundle bed could be pushed under it. As I was swinging back and forth on a rocking chair for a horse, with my face towards the wall; I gradually rocked to the edge of the bed and went over backwards. My head struck on a flatiron which cut a deep hole in my head. The doctor came and patched me up, so that I fully recovered from that. Another time when I was very small I went over to my Uncle Moses' saw-mill with my father, and while father and Uncle

Moses were talking I ran into the mill and just as I got inside Uncle Albert who was overhead getting down a scantling, which had been put up there to dry, lowered the board and the end struck me on the back of my head with great force and made another hole which required the attention of the doctor. This was a severe blow but I recovered from that.

The last winter we were in Rochester we lived in a brick house, two miles away from the farm. It was a comfortable little brick house up on the hill, where we could look over the country in all directions. My Uncle Edwin Woolley came through the country that winter on his way east. He had become a member of the Church of Jesus Christ of Latter-day Saints and was on his way east on business, but stopped and preached the Gospel to father and mother. Then as he was on his return journey he called at our home again, and mother told him she wanted to be baptized. Father gave his consent but did not say anything about his own feelings in the matter. They went down to a small stream not far from our house, where they could find water enough to perform the ordinance of baptism; and Uncle Edwin baptized mother in the stream. As he was coming out of the water father commenced pulling off his coat and vest, and said he wanted to be baptized. So Uncle Edwin went back into the water and father was also baptized. After returning to the house both father and mother were confirmed; and Uncle Edwin continued on his journey to the Rocky mountains. This was in the year 1850, three years after the pioneers entered the Salt Lake Valley.

The next year father fitted up three wagons and got everything ready to start for the Salt Lake Valley. We came up the river in a steam-boat to St. Joseph, Missouri.\* There we bought cattle and father set his wagons up and we went on to Council Bluffs. When we left for the west, from Council Bluffs, there were one hundred wagons in the company, but they divided into two companies of fifty wagons, with a captain over each. There was also a captain over each ten wagons. The water that season was very high and had spread over the valley so that we could not follow the old road after we were west of the Missouri river. We followed up a creek to the northwest for about two hundred miles before we could cross and get on the emigration road. We arrived in the Salt Lake Valley that fall without any particular accident although we had some difficulties to meet on the way.

The following summer, my brother Edwin and I, herded cows. Some of the time we were west of the Jordan river; and some of the time upon the mountains near the Twin Peaks, or east,

*\*Editor's Note:* The trip on the steamboat covered nearly a thousand miles. East Rochester is in the northeastern part of Ohio. They traveled over six hundred miles down the Ohio River, to its mouth; more than one hundred miles up the Mississippi River; and about two hundred miles up the Missouri River, to St. Joseph, Mo.

on the bench lands above City Creek. That fall, Edwin and I, went to the canyons and hauled our wood. We had one team between us, and our Uncle, John Woolley, who was with us, had a team by himself. We continued to get our supply of wood in this way, for a number of years. Later, father and some other men, bought a saw-mill in Little Cottonwood Canyon; and the same year, they built another mill. Edwin and I hauled the timbers at night and did our cooking by the camp fire. The men were at the lower mill and I felt somewhat timid at times being alone in the mountains at night, where bears were thick; but they did not molest us. We worked at these mills for a number of years; until the move south, when Johnston's army came to Utah; and the inhabitants of Salt Lake City were told to move to the south; with the understanding that their homes would be burned, and everything destroyed, if the army came into Utah with hostile intent.

I was baptized May 29, 1852, by John M. Woolley, just a short time after we came to Salt Lake City; and was ordained an Elder, March 18, 1857, by James W. Cummings; and the same day was endowed in the Endowment House.

At the time of the "move," we went to Parowan. Father was given charge of the Church blacksmith shop. We remained in Parowan all summer; and later in the fall, returned to Salt Lake City. In 1861, the year I was twenty years of age, I was called to go back to the Missouri River, and drive a team of four yoke of cattle, to get the poor, and bring them to the valley. The company was in charge of Joseph W. Young; but when we arrived at the Missouri, he remained there as agent, to fit up the other companies, on their way to the Salt Lake Valley. Ansel Harmon had charge of the company on the return journey. We made the trip both out and back without any great difficulty; and the next year, President Brigham Young was requested by the President of the United States, to send out a company of cavalry, to guard the mail on the plains between Salt Lake City and the Missouri River. I was with this company. We went back as far as Independence Rock, on the Sweetwater; and some of us went farther down, on the Platte. There we camped quite a while; and then returned to the South Pass, and camped there a while; after that we made our camp at Fort Bridger. While at Bridger, the Indians came in one night, and ran off a rancher's horse. He had his horses in a corral, but the Indians let them out. Lot Smith was our captain, so he took part of the company, and followed the Indians up north; I don't know just how far, but into Idaho. He could not travel nights, because there was no way to track the Indians, and thus they got away. They had fresh horses; but the company got pretty close to them, at times. After we had been out several months, we received word to return home.

The next year, I went across the plains again, serving as night herder for the company. Four of us had horses to ride, and we had



to take the cattle out onto the range, and guard them over night, and bring them in to the camp in the morning. This was quite a responsibility, as the Indians were hostile. In the day time we helped the teams over bad places in the road and across streams. We went to Omaha this trip, or to Winter Quarters just above Omaha some five or six miles. While there I helped haul provisions across the river, with a four-mule team, and in fitting out the immigrants who were preparing to come to the valley. We returned home again without any mishap and I was sent to Sanpete County to help guard the settlements there. We were stationed in Thistle Valley where there were no homes at that time. As I was sent after mail one day, I met two expressmen who said the Indians had come on them and stampeded their horses and killed one man. This man was up in the cedars above our camp. The Indians got close enough to shoot him while he was in his camp. I went with others to Moroni and warned the people and then went to Manti, and that evening after having made this run, we met again in our camp. The people being prepared, we had no further difficulty with the Indians at that time.

In 1864 Uncle Moses and his family came to spend the winter and visit with us. After they arrived they turned their horses out in Cottonwood Canyon and lost them. They were thus left without teams to take them back to the Missouri River in the spring. Uncle Moses wanted me to take my team and go back with him. At that time a company of missionaries were going to England in charge of William B. Preston. The Indians had begun to kill people on the plains and it was not safe for people to travel on the plains. I did not care to go under these conditions. Uncle Edwin D. Woolley went to President Brigham Young to get his advice and President Young told him to tell me that if I would go I would come back safe and sound, and that I should have his faith and prayers. I concluded to go.

We left Salt Lake City with thirteen wagons and we got down about half way to the Missouri River on the Laramie Bottoms. While there in the afternoon I saw two Indians off to the right going in the same direction that we were traveling in. They kept out of range and came into the road ahead of us. This was but a short time before we camped for the night and a little while later a company on the way to Oregon came into view and camped near us. They said that just before they arrived at our camp two of their men went out hunting. One came back, the other did not. In the morning we started by daylight to make an early drive and a number of men from this company followed us about a mile and a half or more where we came on the body of the missing man. An arrow pierced his breast and his scalp had been taken.

We came down to the Bottoms that day and a severe storm came across the country ahead of us. I saw the lightning strike the earth and throw the dust into the air. As we drove down past

where this storm crossed we found many pony tracks in the mud where a band of Indians had been; they had gone into the hills. One of their dogs was still there showing that they had not been gone very long. A short distance farther we met some United States soldiers who told us that about five hundred Indian warriors had crossed the road where we saw their tracks. If it had not been for the heavy storm hiding us from them we might have had some trouble. We continued down to the Missouri River without anything further worthy of note.

When we were ready to return, William B. Preston put me in charge of the teams. I waited a while for a company of Saints who were coming to the valley. Brother Miner G. Atwood, returning from a mission, was in charge of this company. We traveled together without much trouble until we got west of Laramie, about five hundred miles from any settlement. We camped one day at noon about twenty miles west of Laramie in a place called Cottonwood Hollow. Below the road in this hollow there was a thicket of brush and a spring of water. I took the mules that I was in charge of down to this spring to water them. As they had about finished drinking the cattle from the train began coming to the spring. Just at that time someone discovered Indians. I rode up to one of the teamsters and told him the Indians were coming. He dropped his bucket of water and ran for the camp. At that moment the Indians came into sight whooping and trying to stampede the cattle and get them away. As they did this I commenced the same and whooping and riding rapidly back and forth behind the cattle was able to get them on the dead run for the camp. Six Indians came into the herd and tried to turn the cattle away from the camp. I had on two navy revolvers and with them I commenced shooting at the Indians who were forced to leave the herd. They got one of my mules into the brush ahead of them but it broke away and came back into the herd again. Not one of our animals was lost. As I got the cattle into the camp someone called that the Indians were coming down the hollow from above the road. I immediately rode around and took up the hollow towards the Indians. When I got almost within pistol shot of them they saw me coming and wheeled around and rode down another hollow out of sight and we saw them no more.

*(To be continued)*

# A Brief Record of the First Handcart Company

LIST OF NAMES ENROLLED IN THE FIRST HANDCART COMPANY;  
TOGETHER WITH THEIR AGES, OCCUPATION AND BIRTHPLACE

Age Occupation Country			Age Occupation Country		
George Williams		Eng.	Henry Lee	11	Eng.
Elizabeth Walker		Eng.	Elizabeth Lee	10	Eng.
Emma Walker		Eng.	Samuel Lee	5	Eng.
Joseph Hommander	mariner	Eng.	Chancy C. Lee	3	Eng.
Mary Hommander	wife	Eng.	Sarah Ann Lee	9 mo.	Eng.
Alice Brough	widow	Eng.	Sarah Ash	59	widow Eng.
William Brough	mariner	Eng.	Joseph Ash	8	Eng.
James Waner	51 laborer	Eng.	Job Welling	23	tailor Eng.
Ann Waner	50 wife	Eng.	Frances Welling	25	wife Eng.
Sarah Ann Warner	15	Eng.	Job Welling	19 mo.	Eng. d.
John Henwood	47 laborer	Eng.	John Moyla	48	stone-m'son Eng.
Elizabeth Henwood	43 wife	Eng.	Philipa Moyla	40	wife Eng.
Richard Henwood	19	Eng.	Elizabeth Moyla	19	tailoress Eng.
Elizabeth Henwood	16	Eng.	Stephen Moyla	15	Eng.
Thomas Lloyd		Wales	Henry Moyla	12	Eng.
Ben Lloyd		Wales	John Moyla	9	Eng.
John Lewis	34 miner	Eng.	Alfred Moyla	5	Eng.
Jane Lewis	27 wife	Eng.	John Donny	55	laborer Eng.
John Lewis	8	Eng.	Ann Donny	24	wife Eng.
Sarah Marshall	35 washing	Eng.	John Bunny	28	miner Eng.
Lavina Marshall	12	Eng.	Ann Bunny	26	wife Eng.
Celina Marshall	10	Eng.	Edmund Ellsworth	36	Capt. Co Utah
Triphina Marshall	8	Eng.	Thomas Fowler	19	Eng.
Louisa Marshall	6	Eng.	Thomas Passey	18	Eng.
George Marshall	4	Eng.	Eliza Robinson	26	Eng.
Sarah Marshall	2	Eng.	Mary Ann Bates	21	dress- Eng.
John Resdell	21 laborer	Eng.	Mary A. Meadows	21	Eng.
Elizabeth Resdell	22 wife	Eng.	A. Galloway	29	Engineer Scot.
John Kettle	53 farm. lab.	Eng.			scribe of Co.
Judath Kettle	44 wife	Eng.	Jane Galloway	25	wife Eng.
Mary Ann Kettle	18 servant	Eng.	Ann E. Galloway	3	Eng.
Robert Kettle	14	Eng.	David Bowen	18	puddler Wales
Eliza Kettle	12	Eng.	William Harmon	52	miner Wales
James Kettle	9	Eng.	Ed. Frost	33	turner Eng.
Samuel Kettle	5	Eng.	Eliza Frost	25	wife Eng.
Hannah Kettle	21 mo.	Eng.	Isabella Frost	7	Eng.
Jonah Phillips	24 miner	Wales	Franklin Frost	4	Eng.
Maria Good	25 servant	Eng.	Elizabeth Franklin	59	widow Eng.
Thomas Eldridge	25 laborer	Eng. B.O.	Eleanor Hill	40	Eng.
Charlotte Eldridge	24 wife	Eng. B.O.	Sarah Ann Sprig	18	servant Eng.
Charlotte Eldridge	2	Eng. B.O.	James Shinn Sr.	60	Quarryman Eng.
Henry Walker	58 gardener	Eng. d.	Robert Shinn	28	Quarryman Eng.
Isabella Walker	62 wife	Eng.	Eliza Shinn	28	wife Eng.
Elizabeth Taylor	23 servant	Eng.	Mary Shinn	7	Eng.
William Stodart	43 m'ble-polshr	Eng.	Louisa Shinn	6	Eng.
Margaret Stodart	38 wife	Eng.	Ann Shinn	4	Eng.
Caleb Stodart	18 weaver	Eng.	Emma Shinn	3	Eng. d.
Robert Stodart	16 weaver	Eng.	James Shinn Jr.	26	Quarryman Eng.
Jane Stodart	12	Eng.	Mary Shinn	24	wife Eng.
Sarah Stodart	10	Eng.	Sydney Shinn	6 wks.	Atlantic d.
Hannah Stodart	8	Eng.	Hannah Shinn	22	glover Eng.
Mary Stodart	3	Eng.	Annie Eliza Shinn	6 mo.	Eng.
Margaret Stodart	1	Eng.	Ellen Shinn	19	glover Eng.
Robert Stodart	51 warper	Eng. d.	Ann Price	46	widow Eng.
Margaret Stodart	44 wife	Eng.	Emma Price	19	dressmaker Eng.
James Stodart	14	Eng.	Eliza Price	17	glover Eng.
Mary Stodart	11	Eng.	Eleanor Vaughan	68	widow Eng.
Dinah Stodart	6	Eng.	Mary Mayo	65	widow Eng. d.
John Oakley	36 farmer	Utah	Alex. Stevenson	36	Carptr. Scot. B.O.
William Butler	28 farmer	Utah	M. Stevenson	36	wife Scot. B.O.
Emma Butler	22 wife	Eng.	John Stevenson	12	Scot. B.O.
George Neapphis	24 brck-lyer	Eng. d.	M. Stevenson	11	Scot. B.O.
Abraham Hunt	30 gas-mrc.	Eng. B.O.	Alex. Stevenson	8	Scot. B.O.
Eliza Hunt	30 wife	Eng. B.O.	Orson Stevenson	6	Scot. B.O.
John Lee	33 pot-mkr	Eng.	Mirriion Stevenson	4	Scot. B.O.
Sarah Lee	34 wife	Eng.	Joseph Stevenson	4	Scot. B.O.
William Lee	14	Eng. d.	Isabella Stevenson	28	dress- maker Scot. B.O.

	Age	Occupation	Country		Age	Occupation	Country
George Clarke	54	laborer	Eng.	John Ash	36	gunsmith	Eng.
Mary Clarke	51	wife	Eng.	Sophia Ash	26	wife	Eng.
Charlotte Clarke	18		Eng.	Ellen Ash	19	mo.	Eng.
William Clarke	14		Eng.	Elizabeth Ash	6	mo.	Eng.
Anna Clarke	6		Eng.	Richard Pratter	30	carpenter	Eng.
Thomas Ivins	71	gardner	Eng.	Mary Pratter	31	wife	Eng.
John Powell	43	mason	Eng.	Salome Pratter	4		Eng.
Elizabeth Powell	35	wife	Wales	Sarah Pratter	3		Eng.
William Powell	15	mason	Eng.	Esther Jones	29	servant	Wales
Elizabeth Powell	7		Eng.	Hannah Jones	45	servant	Eng.
Mary Powell	13		Eng.	Hannah Goodworth	43	widow	Eng.
Margaret Powell	10		Eng.	Frederick Goodworth	8		Eng.
Anna Powell	4		Eng.	Richard Goodworth	5		Eng.
David Powell	6		Eng.	Joseph Goodworth	19		Eng.
Daniel Jones	41	labr.	Wales B.O.	Ann Chester	20	dressmaker	Eng.
Ann Jones	36	wife	Wales B.O.	John Chapman	58	labr.	Eng. B.O.
Rachel Jones	16		Wales B.O.	James Murray	27	machinist	Eng.
Ann Jones	14		Wales B.O.	Henry Moss	19	upholsterer	Eng.
Daniel Jones	12		Wales B.O.	George Wearing	18	lampmaker	Eng.
Mirrior Jones	7		Wales B.O.	James Bowers	44	miner	Eng. d.
Richard Jones	4		Wales B.O.	Mary A. Bowers	51	wife	Eng.
Sarah Jones	2		Wales B.O.	Abraham Bowers	18	glasspolshr.	Eng.
Mary Baker	45	widow	Eng.	Sarah Bowers	17		Eng.
John Baker	19	groom	Eng.	Jacob Bowers	15		Eng.
Emma Baker	16		Eng.	Isaac Bowers	14		Eng.
Harriet Baker	11		Eng.	Isaiah Bowers	10		Eng.
Job Baker	15	groom	Eng.	Shadrich Bowers	7		Eng.
Wilford Baker	4		Eng.	Samuel Bond	61	laborer	Eng. d.
William Green	30	miner	Eng.	Elizabeth Bond	51	wife	Eng.
John Lloyd	39	shoe-maker	Wales B.O.	Samuel Bond	25	shipmaker	Eng.
Elizabeth Lloyd	38		Wales B.O.	William Bond	23	potter	Eng.
Mary Lloyd	11		Eng. B.O.	Walter Sanders	65	brass founder	Eng. d.
John Lloyd	10		Eng. B.O.	Mary Sanders	19	servant	Eng.
William Lloyd	8		Eng. B.O.	James Sanders	15	brass f.	Eng.
Thomas Lloyd	6		Eng. B.O.	John Sanders	13	printer	Eng.
Jane Lloyd	2		Eng. B.O.	Thomas Sanders	10		Eng.
Martha Lloyd	4	wks.	Iowa B.O.	Eliza Jeffries	21	silkweaver	Eng.
Archer Walters	47	joiner	Eng.	Richard Shelton	19	blacksmith	Eng.
Harriet Walters	47	wife	Eng.	Joseph Argyle	37	gasmeter maker	Eng.
Sarah Walters	17	servant	Eng.	Jane Argyle	33	wife	Eng.
Henry Walters	15	joiner	Eng.	Joseph Argyle	14		Eng.
Harriet Walters	13		Eng.	Benjamin Argyle	12		Eng.
Martha Walters	11		Eng.	Mary Argyle	10		Eng.
Lydia Walters	6		Eng.	Frances Argyle	5		Eng.
John Deveroux	50	laborer	Eng.	Lorenzo Argyle	3		Eng.
Thomas Richins	30	laborer	Eng.	Priscilla Argyle	1		Eng.
Harriet Richins	22	wife	Eng.	William Pratt	31	gunsmith	Eng.
Abert F. Richins	18	mo.	Eng.	Caroline Pratt	31	wife	Eng.
Thomas Bourne	48	builder	Eng.	Eleanor Pratt	12		Eng.
Margaret Bourne	48	wife	Eng.	George Pratt	9		Eng.
Mary Ann Bourne	22		Eng.	Orson Pratt	3		Eng.
Margaret Bourne	20		Eng.	Emily Pratt	1		Eng.
James Bourne	17	builder	Eng.	William Morris	53	mill-blockmaker	Eng. B.O.
Priscilla Bourne	14		Eng.	Sarah A. Morris	53	wife	Eng. B.O.
Louisa Bourne	12		Eng.	James Jones	36	spoonmaker	Eng.
John Bourne	7		Eng.	Sabina Jones	36	wife	Eng.
John Robinson	45	gunsmith	Eng.	James Bailey	53	silver-plate-maker	Eng.
Emma Robinson	27	wife	Eng.	Mary Ann Bailey	52	wife	Eng.
Elizabeth Robinson	21		Eng.	John Bailey	20	cockdresser	Eng.
Sarah Robinson	19		Eng.	Thomas Bailey	18	whipmaker	Eng.
John Robinson Jr.	6		Eng.	Alfred Bailey	16	silver-plate-maker	Eng.
Clara Robinson	1		Eng.	Mary Ann Bailey	15		Eng.
Geo. Hanson	26	gunsmith	Eng.	Louisa Bailey	12		Eng.
Frances Hanson	25	wife	Eng.	C. M. Briggs	21	cork-cutter	Eng.
Clara Hanson	15	mo.	Eng.	William Birch	60	laborer	Eng.
James Birch	28	moulder	Eng. d.	Elizabeth Birch	40	wife	Eng.
Mary Ann Birch	28	wife	Eng.	Elizabeth Walker	17	dressmaker	Eng.
Thomas Birch	8		Eng.	(273)			
Mary Ann Birch	6		Eng.	Note: B.O. stands for "backed out."			
Edward Birch	3		Eng.	d. stands for died.			
Absoalom Frisby	21	tin p. wkr.	Eng.				
Ann Ham	31	monthly nurse	Eng.				
Hannah Baldwin	18	servant	Eng.				



ELDER EDMUND ELLSWORTH, CAPTAIN OF THE COMPANY

*Editor's Note:* The First Handcart Company left Iowa City, Iowa on the 9th of June, 1856. There were two hundred and seventy-three souls who embarked upon the journey. Thirty-three gave up the trip, seven men, heads of families, and the rest women and children. Twelve persons died out of the entire company during nearly four months traveling. Two hundred and twenty-eight men, women and children arrived in Salt Lake City on the 26th of September, 1856. The following is from the record of the Company:

June 9th, 1856. At 5 p. m., the carts were in motion proceeding Zionwards. The Saints were in excellent spirits, bound Zionwards. The camp traveled about four miles and pitched their tents. All well.

June 10. We remained in camp all day, owing to three yoke of oxen having strayed from the herd. The brethren went out in search of them. The camp was engaged in various duties.

June 11th. Early this morning the strayed cattle were brought back. About 8 a. m., the camp started forward and traveled five miles. Pitched tents. Brothers Robinson and Jones' carts broke down.

June 12th. The camp started this morning at 6 a. m. Traveled twelve miles. The road was very dusty. Pitched tents about 2 p. m. All in good spirits.

June 13th. The camp started about 8 a. m. Traveled seven miles. Good roads. All went off well. Visited by a good [many] strangers.

June 14. The camp started this morning at 6 a. m. In good spirits. Traveled seven miles. Pitched tents about 9 a. m. The roads good. The camp in good spirits. Towards evening Elder James Ferguson came to us from the General Camp. About 6 p. m. William Lee, son of John Lee, died of consumption, age 12 years.

June 15th. Today is Sunday. The Saints remained in camp and held two meetings. The morning meeting commenced at half past ten. Singing. A prayer by Elder Heaton. Elder Joseph France addressed the meeting. Afternoon meeting commenced at half past one o'clock. Singing, and prayer by Elder Leonard. Elder Edward Frost addressed the meeting. A great many strangers attended the meetings. Good attention by all present. At nine o'clock this morning Lora Pratter, daughter of Richard Pratter, died of whooping cough, age 3 years. At half past seven the sacrament was administered to the two companies. It was a time of rejoicing to all. Elder Ferguson addressed the Saints. About 9 p. m. the above two children were interred at Little Bear Creek.

(To be continued)

## Mary Elizabeth Rollins Lightner

(Conclusion)

The mob of men from Pontusuc, who had compelled me to make a flag, and who were bent upon the destruction of the Prophet Joseph Smith, as was already referred to in the last entry of my journal, returned in the night. As soon as we were up in the morning eight or ten men came to the door and called us to come to the door; when we came, they told us that the Smiths were killed. They said if we attempted to go to the funeral we should be shot; I said, "You can shoot me here if you want to," but an old man spoke up and said that if I stayed at home I should not be hurt, unless the Mormons came against them; then I would be the first one to be killed; and Mr. Lightner, too, unless he joined their side. We were obliged to remain three months; when they thought I would not live to get there they let us go. But when Mr. Lightner went back for our things he had to give the most of them to pay rent and doctor bills, even some of my clothes were taken for debts. In fact, we were robbed of many things. But I felt thankful to be away from there with my life. Soon after I got well, the temple was ready for giving endowments. When spring opened, we went aboard the "War Eagle" bound for Galena; but before we started, Brigham Young sent word back from Winter Quarters for me to come on and the Lord would bless me. I was destitute of clothes for myself and children, and not a dollar to call my own, how could I go? And to add to my distress, I was watched night and day. Someone had betrayed me. After reaching Galena we did make out to get work and thought we should do pretty well, vain hope. The last week in June, 1847, I was washing and got a needle in my wrist, close to the pulse, which broke off, leaving half of it in my wrist. My hand was drawn up to my breast and the pain was excruciating. I went to four different doctors, but could get no help, neither could I sleep, only when I was perfectly exhausted, and then only for a moment or two. It was September before I could sew on anything. On the ninth of February I had a son born, we named him John Horace Gilbert. In about six weeks I was able to take in sewing for a tailor; I made forty pairs of pants at forty to fifty cents a pair, for which I received pay out of a store, no money. As Mr. Lightner could get no work, it seemed impossible for us to live and pay rent. At length a Mr. Houghton, editor of the *Galena Gazette*, learned of our circumstances and offered us fifty dollars a month, and our passage free, if we would go to St. Croix Falls

and oversee a hotel in which he was interested. We gladly availed ourselves of this offer, considering it a blessing from God.

We found a man in charge, who was a good cook. We engaged him to remain with us. We had about fifty boarders. We did well the first month, but during the next month, Mr. Lightner was taken sick with brain fever, and my babe with chills and fever. I had my hands full for two weeks. I never undressed. I was on my feet all day and most of the night. When Mr. Lightner got so he could sit up a few moments, I began to hope our troubles were over, but vain were my hopes, for my feet began to swell, and turned purple. I could not put them to the floor. The doctors said one of them was mortified, and I must have it amputated or lose my life. I thought of the Prophet Joseph's prophecies, when he said if I went away from the saints I would suffer great tribulation and lose my children, and would make property on the right hand, and lose it on the left; and when I got very poor, and almost worn out, I should go back to the Church. I prayed earnestly for the Lord to spare me my limb, and in answer to my prayer another physician said he thought he could save it if I would let him try. After some days working over it, the pain ceased and the swelling gradually subsided, until I could walk on it once more. Oh, how thankful I felt to my Heavenly Father that my foot was saved and I could work for the maintenance of my family, (for Mr. Lightner was still in poor health and the house needed a mistress). As soon as we gained strength we moved into a more convenient house. In the meantime, Aunt Gilbert came up from Nauvoo to live with us, and she proved a great help to us, for we were away from all our family relations. No one of our faith was near us, with whom we could converse on "Mormonism." We were getting along nicely and were prospering in worldly affairs, for all of our provisions were furnished us by the company, and we could save our salary for future use. But on the twentieth day of September, at twelve o'clock, day time, a stranger, purporting to be a physician from Quincy Ill., came to the house and wanted to sell us medicine. He had a root, he said, which would cure any kind of a cold, bleeding at the lungs, and liver complaint. We did not want to buy any, but he gave us a piece of root for Aunt, as she had the liver complaint, he ate some of it (or pretended to) and said it would do us all good. So Mr. Lightner, Aunt and myself tasted it, and gave a little to two of my sons who came in at that moment, and tasted it also. In a few moments we were all taken violently ill; at three o'clock my two boys, (one ten years and six months, the other three years and six months old) were dead. We thought Aunt was also dead; all three were laid out and covered with a sheet. While Mr. Lightner and myself were not expected to live from

one moment to another. Two physicians were in attendance, and gave us no hope that we should recover, and it really seemed as though their predictions would come true. But about nine o'clock in the evening Aunt came to life, but had convulsions for two weeks. It took two or three men to hold her while the convulsions lasted. The doctors were surprised at her condition, for they and ten men had pronounced her dead five hours before she came to life again. In the meantime, Mr. Lightner and myself were getting some better. So the whole town turned out to see justice done to the man who gave us the poison. They put a rope around his neck, and raised the window at the front of my bed for me to see them hang him. He was an elderly man, with a pleasing countenance, but when they wanted me to look my last on him I begged them to desist from their purpose and try him by due course of law. Nothing but my deep sorrow and the fear that I, too, would soon join my children in the spirit land, caused them to desist from their purpose for the time being, so they confined him in a building they thought secure. But he had a friend in the place who assisted him to escape in the night. There was a light fall of snow and they traced him for two or three days without finding him. The next spring, a gentleman named Leach opened an office for land entry, the first of the kind in that part of the country at our house. He had learned of our trouble, and being a resident of the state of Illinois and having business in Quincy, he discovered that the quack doctor was in Quincy, in a hospital, in a very bad condition. Both of his feet were frozen till the flesh dropped off from the bones. He told Mr. Leach that he got lost in the woods after making his escape from jail, and would have died if some friendly Indians had not found him and taken care of him until spring; then he was taken aboard the first boat that went down the river in the spring, where he reached his home, to be a sufferer all his days. Mr. Leach said the man had escaped the vengeance of man, but had not escaped the vengeance of God.

The next fall we moved forty miles down the river to Stillwater, a town situated on the bank of Lake St. Croix. We resided there until the next spring, when we moved to Willow River on the Wisconsin side of the lake. On the 3rd of April my daughter Elizabeth was born. The snow was two feet deep on the level. An Indian woman attended me. As soon as I was able to travel, my husband bought a small farm of sixty-five acres, opposite Stillwater; part of it was heavy timber, the rest under cultivation. We built a four room house, and as it was not finished, and our resources about gone, we concluded to move; but in the meantime, Mr. Lightner bought a horse and cow. In a week the horse was found dead in the stable. We hired a man to drive the cow for us about seven miles. He drove her so fast that she died the



next morning. It seemed as though everything worked against us. And as winter was coming, we concluded to accept an offer we had of keeping a three story hotel for three hundred dollars a year, and everything furnished. We were glad to get into a warm house, for the winters were severe in that country. The work was very hard on us, but the last of March we went back to our home, and on the 9th of April, (my own birthday) my daughter Mary was born. We stayed at home that season, then went to Willow River and kept a boarding house for a Mr. Mears two years. Then I was called to go to Farmington, Iowa, to attend the death bed of my only sister. My baby boy was only four weeks old, and my health very poor. I went by steamboat to Keokuk, and from there by stage. I stayed five weeks, when she left me for a better state of existence. She left four children; two boys and two girls. She died strong in the faith of "Mormonism," so called; for that, I was truly thankful. I returned home, taking the oldest girl with me, and left the others with friends till I could send for them, as I was not able to care for them at that time. The next year we moved to Marine, on the Minnesota side of the lake, and rented a hotel at five hundred dollars a year. After a few years we purchased a two story house and large lot. Then we built a five story hotel, for business was increasing at such a rate that the house we were in would not accommodate the traveling public. Besides, we had nearly forty regular boarders. Of course, we went in debt a thousand dollars to get it completed and furnished for occupancy. We were doing well and would soon have been out of debt; in the meantime we had mortgaged the whole of the property for the thousand dollars, expecting we could pay it in a few months at least. However, the war of 1861 came on and we began to lose our boarders by enlistment, and through that, we failed to pay the mortgage when due; and after awhile, we lost the whole of our property, which we had labored to obtain by many years of self denial and hard work. We finally decided to leave a place where misfortune had followed us on every hand. We went to Hannibal, Missouri, and stayed a year; waiting for letters of information from my brother, who had gone to Utah at the time of the expulsion of the saints from Nauvoo. Not hearing from him, as we expected, and not considering it safe to remain in Hannibal, as we were for the Union, and the majority of the people there were slave owners, and sided with the South, we went back to Minnesota, and on October 28th, 1862, my son Adam was born, being my tenth child. At last the long delayed letter arrived, informing us there was a large company of teams and men being sent from Utah to Omaha to meet immigrants from England, and that one would be sent for us. Oh, how glad we were, it seemed too good to be true. We

soon disposed of what little we possessed after all our moving around and many mishaps.

On May 25, 1863, we embarked on board the steamer "Canada" for St. Louis, and took up our quarters on the lower deck. All was neat and clean and we slept on our baggage. On the 26th we commenced taking on wheat, until the boat was heavily freighted. We had no chance to cook. Charles and Adam were very sick with the measles, and no chance to make them comfortable. We came to Rock Island Bridge, which is a dangerous place for boats to go through. At the draw of the R. R. Bridge, a number of vessels lay ruined nearby. Many of our passengers were badly frightened, for we attempted the passage five times before we succeeded in getting through. On the 28th, seventeen horses were taken on the lower deck, which made the atmosphere very impure. In the evening, five or six soldiers came aboard with foul company. Brute beasts in the form of men fill the place, and the scene is almost intolerable. On the 29th, we are lying at Montrose unloading grain. Nauvoo lies on the opposite side of the river and looks deserted enough. One corner of that once beautiful temple, alone remained, a monument of former beauty and grandeur. It was raining hard or I should have crossed the river to see it. But as I looked at it from this point, and thought of what it once was, blossoming forth in beauty, with a population of seventeen thousand inhabitants, I felt to mourn over its present desolation. I thought, "Can it be that I shall see the place no more? Where once the Prophet stood and moved the hearts of the people to worship God according to the new and everlasting covenant, which had been revealed through him to the people in this generation, and where he gave himself a martyr for the cause he taught." One of our passengers has just saved a man from drowning, he was sinking for the third time, when rescued. My oldest boy, John, was quite sick, and throat very sore; the other children better, but cross. On a Saturday we arrived in St. Louis; it was raining hard. We went aboard the steamer, "Fanny Ogden," for St. Joseph. We were to have a stove to cook by, laid in a supply of provisions, and fancied we should be half way comfortable, but it proved the reverse. We were transferred to the upper deck until the storing of Government supplies was completed, then five hundred mules and horses were taken aboard; consequently we had to remain on the upper deck all the way from St. Louis to Omaha—wind and rain for company; nothing but bread and dried beef to eat, as the deck hands had stolen our vegetables. A soldier was put on board for home, who had lost his leg in battle; another very sick. We sat near a long box for two or three days, that contained a corpse. Our progress was slow, half the time on sand bars.

We met a steamer coming down, saying the rebels were gathering in great numbers and would fire on us. We had a cannon and soldiers on board for our protection; for myself I felt no fear. The captain has built a breast work of sacks of grain and tobacco boxes. All hands prepared for action. June 3rd all was excitement, and a sharp lookout was kept, looking for the enemy every moment. At Lexington the town was almost destroyed by cannon. Houses, partly demolished; it was here my husband's brother, a Unionist, was killed. We passed a gloomy night, some on trunks doubled up any way to get a few moment's rest; but strange to relate, not a shot was fired at us, although in a rebel community. We passed Liberty landing and Independence; things remain about as they were twenty years ago. We stopped at Kansas City; plenty of Mexicans were there, loading teams for Mexico. On June 6th, we arrived at St. Joseph, all tolerably well, considering that we had not had a chance to change our clothes or undress since leaving Minnesota. We found the river banks lined with Sioux Indians, who were being removed from Minnesota by the Government, for their massacre of the whites.

June 7th, we laid all day at this place; in the evening the Indians had a pow wow dance. We then boarded the "Emilie" for Omaha—some saints came aboard at the same time, bound for Utah. I felt to rejoice, for I had not seen the face of a member of the Church for over 18 years. Monday we landed at Omaha in a heavy rain storm; rode to Florence, six miles, without a cover from the rain, and stopped at a cabin, wet through. We had no fire and no chance to make one, so laid down in damp bed clothes; next night had the cholera and was sick three or four days, and my babe had bowel complaint very bad. Thursday some immigrants arrived with the small pox. Two are dead and ten more sick. One of the number spent the evening with us; we shook hands with them; they said nothing about the disease; the next day they were sent to the hills, where tents were provided for them. On Saturday seven hundred persons from England arrived here enroute for Salt Lake. This is the gathering place for those who intend crossing the plains. Today, saints from Africa and Denmark arrived here. Their tents were scattered over the hills, and when the camp fires were lit up at night the scene was beautiful to behold. It makes me think how the children of Israel must have looked in the days of Moses, when journeying in the wilderness; also to see some hundred mules in an enclosure, all sleek and fat—looks like prosperity indeed. The train of five hundred teams from Salt Lake are hourly looked for. Three deaths occurred in the Danish camp, and some three or four weddings. June 15th, the children have picked three dollars

worth of wild strawberries, that helped us considerable. On the 20th my sister's husband, Edwin Brigham arrived to take us out to the valley. We were glad to see him. Sunday fixed all day for a march in the morning. We started; Monday night we camped out, and such a night—thunder, lightning and wind, but we slept, or rather stayed in our wagons, did not get very wet, but felt rather stiff—we cooked our breakfast, milked the cow, dried our things, and were ready for another day's tramp. One company of 50 or 60 wagons is ahead of us, and a good many behind us. It is quite amusing to see a corral formed and the cattle driven into the center of the corral of wagons to keep them safe. Each man unyoking his own, all done in the best order. We had a good man for captain of our company. I don't think we could have got a better one. We have meetings every evening. July 3rd, passed a very hot day, up with the dawn, cook breakfast with buffalo manure for fuel—do up our work and travel sixteen miles, hard wind most of the time. Tired out when camped for the night. One wagon upset in a mud hole, no one hurt.

July 4th. All Well. Caught up with the company ahead, John R. Murdock, captain; had a dance in the evening. Traveled well the next day, saw a variety of beautiful flowers.

10th. Nothing of interest has occurred, the weather very hot. Had another dance, we are on a large prairie, saw a buffalo herd, and passed through a dog village. Cunning little fellows, dodging in and out of their burrows. Nothing of moment has occurred for four or five days. The prairie is one vast desert as far as game is concerned, except now and then a rabbit or sage hen. One of the brethren killed an antelope and gave me a nice piece. Friday, camped at Pawnee Springs, the water boils up from a great depth, there are four of them, but I am told that a few weeks ago, there were but two. The flowers are very pretty and of all colors.

18th. All well, warm when the sun is out, but chilly under a cloud.

22nd. Had a thunder shower, no sickness as yet.

23rd. One man sick—at noon, a babe belonging to some of the saints from Australia, died very suddenly. We have had a hard time today, traveling through sand hills, had to double teams.

24th. Mr. Lightner quite unwell.

25th. Very hot; traveled through a great deal of sand, saw plenty of prickly pear, it does very well to look at, but not good to handle or walk over. Three Indians came into camp, driving two yoke of oxen, which our captain traded for, as they belonged to the company ahead of us and will be given to their owners. One of our wagons broke down, which delayed us three hours.



27th. He is better, but babe very sick with canker and bowel complaint.

28th. Morning quite foggy, passed some natural curiosities, one called the court house, from its resemblance to that edifice, also a large rock formed like a church steeple and called the chimney. This part of the country is the most barren and desolate that I ever saw. Nothing to relieve the eye but sky and sand and hills, expected to see some buffalo but am disappointed.

29th. Passed a small government train from the fort, often meet a few persons passing along in this dreary place, as though they were in the States.

30th. Passed a trading post, three tents and a few trees, which did my eyes good, after seeing so much sand and barren soil.

31st. It has blown sand and dust, enough to choke one, all day. Passed two deserted stations, and four graves of immigrants.

August 1st. Among the hills and rocks most of the day, and dust an inch thick. Saw the telegraph station; it consists of two log houses, outbuildings and a good well of water which was worth a great deal to us. Nothing but hills and sage brush to be seen. No grass save in patches along the river. Camped in dust as if in the middle of the street in the States. Baked a shortcake, fried some bacon and had tea for supper after dark. Tired almost to death—lost the children's pet rabbit today.

2nd. A train of government wagons and soldiers passed us to settle some difficulty with the Indians and gold seekers. Our train stopped this afternoon to fix wagons and do our washing, the young folks danced and played until twelve at night—we always have prayers in the evening.

3rd. Saw some returned Californians, who spoke well of the Mormons in the Valley. We lost one of our cows from drinking alkali water. Saw six more dead.

4th. Lost an ox. More sick from the cause. A child fell out of a wagon and the wheels passed over both limbs, but was not much hurt. Passed sixteen dead cattle, from the other train. This is a heavy loss.

8th. Came to the telegraph station, quite a little place. Saw a large freight train, had coffee, bread, and thickened milk for dinner. We fixed up and passed through the aforesaid train; all well.

10th. Came to another station, crossed the Platte River Bridge, which is a good structure. Camped on a large hill, more dead cattle. The prospects look gloomy enough. Elizabeth crazy all night with the tooth ache—been so for two days.

11th. The eleventh of August, the anniversary of our marriage—twenty-five years of joys and sorrow have passed over my head since then. Years never to be forgotten. Came to what is

termed the "Devil's Back Bone." It consists of a long range of rocks, and looks as though they were thrown up from beneath, and pointing up like ice in a jamb. It is a singular sight. A company of gold seekers camped near us. Our company lost more cattle. Came to a saleratus lake, which looked like ice in the distance. We cut out a great quantity of it to take with us, as the captain said there was none in the valley.

13th. Passed another station, also "Devil's Gate," which consists of two mountains of rock so near together that a wagon can pass between them. The walls on each side are perpendicular, rather sloping on the other side, and so high that a man on the top looks like a small boy.

15th. Had breakfast of bacon, fried cakes and coffee, traveled on a good road for miles, then stopped—cook dinner. Wind blowing gale of sand all over us. I think we will get the proverbial peck of dust before we get through—our cow sick, no milk for two or three days. Some sage hens and rabbits were killed today. We have had fresh meat but once since leaving the Mississippi River.

16th. Sand and gravel all day, feel sick and cross; for if there is a bad place in camp, we are sure to get it. Antelope was killed today.

17th. Saw mountains covered with snow in the distance; up and down hills all day; heavy wind; camped in a good place for a wonder, writing by fire light. Danes are at prayers by themselves—our folks the same. While I, poor sinner, am baking bread. In fact, I don't much like our preacher. He strokes his beard too much, and speaks too low.

18th. Saw a lot of antelope; two were killed. The captain gave me a nice piece. Saw a camp of immigrants close by, another not far off. Camped on a hill for dinner. The hill was covered with small black rocks. It is a beautiful day, ice formed in our buckets as thick as a knife blade. More game was killed today, but little or no sickness has befallen us so far, the captain says we are greatly blessed to what some of the companies were. I hope we will continue to be, until our journey ends. We have been in sight of snow for two or three days. It looks cool for the month of August. We are on the highest land on this side of the Mississippi. Here, on the eastern side of the mountains the rivers flow toward the Atlantic, and on the western side, to the Pacific. The scenery is grand. A bear was killed weighing near four hundred pounds, and was divided among our company of sixty persons. I could not stomach it. I don't believe they were made for man's food. We are now in Utah, but I don't see much change in the face of the land for the better; but I can't see much, as I have been quite sick for six or seven days. Crossed

Green River Sunday evening, it is a beautiful stream of water, and plenty of trees on its banks. Two trains are close behind us, which makes us hurry to keep the front place, for the roads are so dusty we can hardly see our front teams. Stopped at a station where our men were required to take the oath of allegiance to the United States government, our wagons were searched for powder, etc. I have not much to say for the past week, as I have been very sick all the time, was administered to by Brothers Stork and Martin—and was helped immediately. We saw a stage pass twice yesterday, and more travel today—which makes it look more like being in the land of the living. Snow all around in the mountains, only think of it; snow near, and yet almost smothered with dust. A stage passed with two of our missionaries, one was Brigham Young, Jr. Arrived at Fort Bridger, a nice place, good and substantial building. It looks comfortable. The days warm, the nights cold. Last evening we bought some onions and potatoes, which were quite a treat. They did us good, as we were getting the canker bad, from so long a diet of salt pork, but I trust our journey is nearly over. The earth at this place is of a reddish color, and the mountains look somewhat greener than they have for some time.

31st. Passed through some mountains in a round about way, they look solemn in their grandeur; rising one above another, and their verdure of many colored hues and rocks of various shades looked beautiful to me; if I had the materials and time I should paint some of them. One of the curiosities of this place is a spring of tar. The people get it for their wagons. The weather cold but pleasant. Passed a mail station, also a field of grain. It looked nice, but I should not like to live there. There were some singular looking rocks, very large, they appeared like huge blocks of clay, sprinkled full of pebbles, and inclined to be a red color. The earth in many places looked like burnt brick—near is a large cave in the rock, it has a singular appearance. It is called the cascade. Some fruit was brought in at famine prices—apples eleven cents apiece.

September 1st. Passed through Echo Canyon. The scenery is beautiful to behold, such rocks I never saw. Saw a few houses and potato patches, also a mail station which looks comfortable. I think from the appearance of things, Uncle Samuel feeds his men and animals pretty well. I feel weak today, from not having proper food (we have been on short rations for seven or eight days) and breathing in so much alkali dust. Camped near the town of Weber. Came over a narrow road on the side of a mountain. It looked dangerous. Came to W. Kimball's Ranch, he is rich in cattle and sheep.

September 3rd. Rained last night for the first time since

we left the Platte River. I hope it has laid the dust. I think it is the fourth rain we have had on our journey so far.

14th. Camped at a station in dust enough to smother one.

15th. Arrived in Salt Lake City on Emigration Square. All well—went through some of the streets; there were some beautiful houses, orchards, and shade trees.

17th. Started south to Beaver County. My brother, Henry Rollins, whom I had not seen for twenty years, with his wife Eveline, met us, and conveyed us in his mule team south. Stopped at an old friend's, in Springville, had a nice time—heard from a good many old friends. Had plenty of fruit to eat. We traveled through a fine country. Saw some boiling springs, and some large cold springs, so deep no bottom has been discovered, and they are full of fish. We arrived in Minersville September 20th, 1863, and found my dear mother and sister Phebe, all well and glad to see us. We were thankful to find a home and friends, after an arduous journey of one thousand miles in an ox team—besides our trip on steamer from Stillwater, Minnesota, to St. Louis, then up the Missouri to Omaha.

Mary Rollins Lightner, after 95 years, 8 months, 8 days of toil, sorrow and joy, passed away, December 17, 1913. Her husband died, August 19, 1885.

They were parents of ten children, three of them now (June, 1926), living. Elizabeth Turley, Los Angeles, Cal.; Charles W. Lightner, Ogden, Utah; Mary R. Rollins, Minersville, Utah.

Her descendants now living total 119 persons: 24 grand children, 76 great grand children, 15 great great grand children, 1 great, great, great grandson, 9 years old.

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"It is unquestionably true that the first man was a tiller of the soil. Even while he lived in the care-free Garden of Eden, Adam's occupation was to tend the garden and dress it. When, through his fall from grace, he was cast out of the garden, his occupation was prescribed for him; the ground was cursed for his sake—in toil should he eat of it all the days of his life. And from Adam's day to ours, men have fought the thistle and the thorn; in the sweat of their brow have they eaten bread; the ground has yielded up its strength only to careful labor.

—*Surname Book and Racial History.*



## Lesson Department

### LESSON FORTY

First Week in November

SUBJECT: THE DIVISION OF ISRAEL INTO TWO KINGDOMS  
TIME, ABOUT 950 B. C.

#### *References:*

1. "Antiquities of the Jews."
2. 1st Kings and 2nd Chronicles.
3. "History of the People of Israel, Volume III." Renan.
4. "Ancient Times." Breasted.

*Objective:* "Man by his overbearing attitude defeats his own purpose."

#### *Text:*

Succeeding Solomon on the Israelitish throne was his son, Rehoboam, a man meagerly fitted for the position due to his limited intelligence and obstinate disposition. Israel was groaning under the bondage of taxation, rendered excessive through the building of Solomon's temple and the demands of the luxurious court. The king was forty-one years of age when he came to the throne, but he was surrounded by a group of young men who thought to enjoy themselves under the new reign. The old servants of Solomon advised Rehoboam to make concessions by lowering the taxes. Unwisely Rehoboam responded favorably to the advice of the young men. He raised the taxes of the people. Said he, "My little finger shall be thicker than my father's loins and now wherein my father did lade you with a heavy yoke, I will add to your yoke; my father hath chastized you with whips, I will chastize you with scorpions."

Jeroboam had in the meantime hurried back from Egypt and was renewing his intrigues among the tribes of Israel. The result was that ten and a half of the tribes followed Jeroboam, the former servant of Solomon, into Samaria to become his subjects, while Judah and half of the tribe of Benjamin remained with Rehoboam. Thus Israel was divided into two kingdoms, the one at the north being designated the "Kingdom of Israel," while the one at the south became known as the "Kingdom of Judah," or the "Kingdom of David."

This division proved destructive to Israel. All material gains made under David and Solomon were lost and continued warfare between the two kingdoms marked the reigns of Rehoboam and Jeroboam. The Arameans, Egyptians and Assyrians in turn

crushed the country which no longer had any political or military power to protect it.

The temple at Jerusalem having been built but a few years, had not the prestige which it later acquired. Jeroboam therefore felt that he was committing no religious crime when he established a sanctuary for his people outside Jerusalem. At Bethel and Dan he set up two golden calves, but due to poverty or a love for old forms of pagan worship, the king did not build any regular temple. Sacrificial offerings of animals and the fruits of the fields continued to be practiced as well as the rite of offering Shewbread. The priestly functions were no longer restricted to a particular tribe of Israel but anyone could become a priest who wished to.

In the fifth year of the reign of Rehoboam the Egyptian king made a warring expedition through Syria which resulted in a conquest of the cities of Judah. He did not dethrone Rehoboam, but Rehoboam ransomed his capitol by giving the Pharaoh of Egypt the wealth of the royal treasury and of the temple, even turning over to him the golden shields which had been worn by the body guard of King Solomon.

The Kingdom of Israel suffered likewise from this invasion. In all, 133 cities of Palestine were taken by the Egyptian monarch.

### *Problems*

1. Interpret the following statements of Rehoboam:
  - a. "My little finger shall be thicker than my father's loins."
  - b. "My father hath chastised you with whips, but I will chastise you with scorpions."
2. Illustrate the effect an arbitrary exercise of the Priesthood would have,
  - a. On the one officiating.
  - b. On the group ruled over.
3. To what extent should force be exercised by parents in the home?
4. Locate on your map the territory occupied by each of the kingdoms referred to in the lesson.

## LESSON FORTY-ONE

Second Week in November

SUBJECT: THE LIFE AND MISSION OF ELIJAH

### *References:*

1. A Booklet by Joseph F. Smith, Jr. on the Mission of Elijah.

2. I Samuel and II Kings.
3. Joseph Smith's Teachings.
4. "Essentials of Church History."

*Objective: Every great man has a specific mission in life.*

*Text:*

Following the rupture between the kingdoms, the influence of the prophets increased exceedingly. These prophets were divided into schools, the head of each being called "the father," while the members of each group bore the title of "the sons of the prophets." As a rule they settled near a temple and lived there on splendid terms with the regular priesthood. They occupied their time exhorting the people to greater diligence in serving Jehovah, chanting songs to the accompaniment of musical instruments, and in prophesying future events.

One of the most conspicuous of these prophets was Elijah, spoken of as a "Tishbite." Little is known of his life until he appeared before Ahab and informed him that no rain would fall for a period of years, and then took his flight into the desert to escape the wrath of the king. The ravens ministered unto him by bringing bread and meat every night and morning. With the drying up of the spring from which he was accustomed to drink, Elijah went to the home of a widow at Jarephath, in the country of Sidon, where he lived with his hostess for twelve months on a barrel of meal and a cruise of oil which never failed. The widow's son died suddenly. Elijah restored him to life.

The Prophet, inspired of God, finally presented himself again before Ahab. The king this time received him without resentment, and at the request of the prophet, assembled the prophets of Baal upon Mount Carmel to put an end to the drouth which had been afflicting the land. The failure of the false prophets to bring about the relief expected of them engendered in Elijah the spirit of ridicule. After mocking at their cries and contortions, he addressed a prayer to Jehovah and fire came down from Heaven and devoured the sacrifices suddenly. The people, convinced by the miracle, fell upon the idolaters with a vengeance, and shortly afterwards the rain fell in torrents.

Finally Elijah was commanded to anoint Elisha as prophet in his stead. The sacred record then informs us that he escaped the pangs of death and was carried to Heaven in a chariot of fire.

Nothing more is heard of this marvelous prophet until the voice of Malachi is heard declaring that before the coming of the great and dreadful day, the Lord should send Elijah, the prophet, who should turn the hearts of the fathers toward their children and the hearts of the children toward their fathers, lest the earth should be smitten with a curse.

Some four hundred years later, Palestine was again visited by Elijah, together with Moses and Christ, who appeared on the Mount of Transfiguration in the presence of the three chief apostles of the Master. Just what the nature of the prophet's mission was we may not definitely know, but it is safe to conjecture that it was of vital importance in helping to establish more firmly the work begun by the Master; and truly the Apostles were overjoyed at this visit, for Peter cried out in ecstasy to his Lord, "It is good for us to be here, and let us make three tabernacles, one for Christ, and one for Moses, and one for Elijah."

The next recorded appearance of the prophet was at the Kirtland Temple on the 3rd day of April, 1836, when he fulfilled the prediction of Malachi by conferring on Joseph the Prophet the keys of temple work for the living and the dead.

### *Problems*

1. When did Elijah live?
2. How do you account for so little being known of the early life of this great prophet?
3. Relate incidents in the life of Elijah to show that he held great power with the Heavens.
4. What is meant by the "Sealing power of Elijah"?
5. Malachi says that Elijah shall come to turn the hearts of the fathers to the children and the hearts of the children to their fathers. What is meant by this passage?

## LESSON FORTY-TWO

Third Week in November

### HOW TO COMPILE AND PROPERLY KEEP A TEMPLE RECORD

*Reference: "Handbook of Genealogy and Temple Work."*

- I. Size and Styles of Temple Records.
- II. Heir, or "Instance of."
- III. Where to Write: "The Source of Information."

All Latter-day Saints who do Temple Work for their dead relatives are very desirous of having their records arranged in the best possible manner.

Many fine records are owned by various families in the Church. Many more people are now taking an interest for the first time, in this unselfish and uplifting work, and they wish to learn the proper manner of preparing Temple Records, making out Temple Sheets, and recording the work into the Temple Records after it is finished.

The Genealogical Committees in the Wards and Stakes



throughout the Church, are continually being recruited and enlarged from members who have had little or no interest in Genealogical matters up to the time when they are "called" to work on these committees; but who are now most anxious to receive instruction, that they may give more efficient service.

#### I. *Size, and Styles of Temple Records.*

The approved Temple Record, the one that has been accepted by the Temple Authorities as the most compact and complete for all purposes, measures  $9\frac{1}{2} \times 13$  inches.

It is bound in cloth, with leather back and corners. There are three sizes, *One quire*, price \$1.75, which contains forty-six leaves, and has room for about one thousand names, as arranged in pedigree form; *two quire*, price \$2.50, holds two thousand names; *three quire*, price \$3.50, holds three thousand names.

A cheaper style of binding in press board covers, also has three sizes; No. 1, with four leaves, which will hold about one hundred names, and costs thirty cents; No. 2, with eight leaves, price forty cents; and No. 3, with sixteen leaves, price fifty cents. The above records are very good for those having only a few names in each family line.

It is a well established practice, that one surname line only, be carried in each Temple Record. Scandinavian genealogies do not follow the surname, but there should be, when possible, a separate book for each of the four lines; (1) father's father's line; (2) father's mother's line; (3) mother's father's line; (4) mother's mother's line.

The Genealogical Library no longer has these various records for sale. They may be purchased at the Deseret Book Co's. store, 44 East South Temple St., Salt Lake City, Utah.

The first page in the Temple Record contains detailed instructions about how to compile the record; and the second, is a sample, or specimen page, showing how to write it. These instructions, and the specimen page, are the same, for every style and price; the quality of the paper, (which is the very best for the purpose) and the form of the record, are always exactly the same.

Should anyone read, and *study*, these instructions; and follow them, step by step, no other directions would be needed; except in regard to the heirship—this rule has been corrected, see Handbook, page 315.

As a rule, people do not stop to read directions, they think they haven't the time; nor do they often take up any subject and study it out alone. It is for this reason that we have classes, in Sunday School, in all other Auxilliary Associations; and in the Genealogical Committees as well. Everyone learns more thoroughly if others study with him, and an opportunity is given for discussion of the subject.

## II. *Heir: or, Instance of:*

Handbook, Chap. 24, p. 315, contains more recent instructions on the heirship for temple work for the dead, than those on the first page of the Temple Record.

There is a blank line at the top of the right hand page of the Temple Record, whereon should be written the name of the heir, "at whose instance," the work is done. This last term is rather ambiguous, because the work is often done long after the heir—which should be the oldest man baptized into the Church—has passed away. "At the instance of" would really mean the person who is most active in doing the work, but that is not what is meant, as the term is used here.

The name of the heir should be written on the fly-leaf of the Temple Record also; the method of inscribing the fly-leaf will be explained in a later lesson.

## III. Where to Write: "The Source of Information."

Before commencing to write any genealogy or pedigree, it is proper to state where the information was obtained, from which the pedigree or list of names has been compiled.

One line should be used to write the "Source of Information."

There are several chapters in the "Handbook" which contain instructions upon this subject. Read the first paragraph on page 42; all of page 57; last two paragraphs on page 176; and last paragraph on page 178. An illustration is given, on the top of the record on page 308, of the correct way to record the Source of Information.

Frequently, when searching for names from books in a Genealogical Library only a few names will be found in each book; it is not necessary, under such circumstances, to take a fresh page on which to copy these groups of names from each separate book. It is quite proper to leave a blank line on the half filled page after copying the last name from one book, and then on the next line below the blank line, write the title of the next book. *For example:*

FROM: CATHEDRAL REGISTERS OF MANCHESTER, LANCASHIRE, ENGLAND.

William Johnson, md. 23 May, 1796, of Manchester, Lanc., England.

Mary Ellis, md. 23 May, 1796, of Manchester, Lanc., England.

David Bowen, md. 9 June, 1802, of Manchester, Lanc., England.

Rachel Johnson, md. 9 June, 1802, of Manchester, Lanc., England.

FROM: PARISH REGISTERS OF OLDHAM, LANCASHIRE, ENGLAND.

Jeremy Johnson, liv. abt. 1663, of Oldham, Lanc., England.

Sarah Maiben, liv. abt. 1665, of Oldham, Lanc., England,

*Child.*

Jane Johnson, chr. 10. Nov., 1685, of Oldham, Lanc., England.

NOTICE: The foregoing names and dates, are not really taken from any books, they are entirely fictitious names and dates.

### *Problems*

1. Describe and tell of the six varieties of Temple Records.
2. Who is the genealogical heir to a family?
3. How and why does the genealogical heir frequently differ from the patriarchal heir in a family?
4. Tell about "Female Heirship." (Handbook, page 316.)
5. Tell about "Credit for Work Done," (Handbook, page 317.)
6. Where should the "Source of Information" be written? Give an illustration on the blackboard.

## LESSON FORTY-THREE

First Week in December

SUBJECT: THE DISPERSION OF ISRAEL

### *References:*

1. "Antiquities of the Jews," Josephus.
2. II Kings, Chapters 17 and 18.
3. Micah, Chapters 1-11. Jeremiah, Chapter 26.
4. "The Near East," Hall.
5. Meyers', Webster's, Robinson's or Breasted's Ancient History.

*Objective: Without unity there is little strength.*

### *Text:*

Israel's dispersion had been a theme of the prophets of God since Moses' time. The great Assyrian power was to fulfill these prophetic utterances as relating to the "Kingdom of Israel" particularly. In 734 B. C. Tiglath-pileser, king of Assyria, marched his forces into Palestine and took the land east of the Jordan, Galilee and Nophtali, which with several important towns were directly annexed to Assyria. The tribes of Reuben and Gad and the half tribe of Manassah were carried away captive. Over the districts actually annexed to Assyria which included Philistia and the whole of Palestine and Syria north of Galilee and east of the Jordan with the exception of Phoenicia, governors were appointed.

Nearly half the population in each conquered state was carried into captivity and their places taken by captives from

Babylon, Armenia and elsewhere. The native population was thus weakened beyond recovery. The foreign captives being hated by the natives as much as were their Assyrian masters, naturally upheld the Assyrian rule.

Upon the ascension of Shalmaneser IV, son of Tiglathpileser II to the Assyrian throne, Hosea of Israel and the King of Tyre, relying on Egyptian help, refused to pay tribute to Assyria; whereupon Shalmaneser immediately made an attack upon the rebels. Tyre submitted at once, but with Hosea it was a "duel to the death." For a period of nearly five years (from 727 to 722 B. C.) Samaria was besieged and the whole land wasted. In the year 722 B. C. Samaria fell and soon after the captivity of Israel was completed.

The remnant carried away numbered 27,290 of the flower of the nation who, according to the sacred historian, were settled in the Assyrian territory of Gozan in far away Media, while their places were taken by "men from Babylon and from Cuthah and from Ava and from Hamath and from Sepharvaim." The doom of the "Kingdom of David," predicted by Mica, Jeremiah and others of the prophets, came a century and a quarter later than the fall of the "Kingdom of Israel."

The great Assyrian empire which held sway over the vast territory reaching from the Tigris to the western boundary of Syria and Palestine came to an end in the year 606 B. C. (Hall says 612), with the fall of its capitol Ninevah. In its place arose the Chaldean empire made glorious by the reign of its greatest king, Nebuchadnezzar, for nearly a half century. He reproduced at Babylon the wonderful success in war that had attended the armies of the Shalmaneser's and Assurbanipal's of Ninevah. In 606 B. C. he completely defeated the Egyptian armies. Marching to Palestine a few years later, the Chaldean king laid siege to the city of Jerusalem. He was stoutly opposed by the Jewish forces, but after a siege of two years the city fell before the hosts of Chaldea. King Zedekiah fled from the city with a few of his followers but was overtaken by the enemy in the plains of Jericho. All save one of his sons were brutally murdered in his presence, after which his eyes were put out by Nebuchadnezzar and Zedekiah was led a captive in chains to Babylon, where he remained a prisoner until his death. The precious metals in the temple were carried away. Great quantities of brass, the columns, and all that remained of Solomon's great works, were broken to pieces, placed in sacks, and carried to Babylon. The temple itself was burned as well as the royal palaces. All of the delicate work in sculptured wood and metal perished.



*Problems*

1. By reference to your map trace the extent of the Assyrian empire.
2. What tribes of Israel were carried into captivity by the Assyrians?
3. According to the Bible account, where do we last hear of the ten tribes?
4. What is the Mormon view with respect to the return of the ten tribes?
5. Give the date of the overthrow of Ninevah by the Chaldeans.
6. Who were some of the notable Jewish characters carried into Babylonian captivity.
7. All of King Zedekiah's sons except Mulek were killed by the enemy. What became of Mulek?

## LESSON FORTY-FOUR

Second Week in December

SUBJECT: THE TEMPLE OF ZERUBBABEL

*References:*

1. Ezra, Chapter 1-5.
2. Book of Daniel.
3. "Antiquities of the Jews," Josephus.
4. "History of the People of Israel, Volumes III and IV," Renan.

*Objective: God uses even the heathen nations to bring about His purposes.*

*Text:*

The Lord heard the cries of captive Judah and sent a deliverer in Cyrus the Great of the Medes and Persians. Scripture refers to him as the "annointed of the Lord." In 538 or 539 B. C. Cyrus was successful in overthrowing the great Chaldean power. The overthrow of the city of Babylon occurred in the moment when Belshazzar beheld the handwriting on the wall, foretelling the overthrow of that mighty city by the Medes and Persians.

Shortly following the fall of Babylon, Cyrus is reported to have issued an edict instructing the Jews to return to their own land and rebuild their city and temple. Zerubbabel was the recognized prince of Judah in the captivity and therefore was placed in charge of his countrymen, "Whose spirit God had raised to go up to build the house of the Lord which is in Jerusalem." Closely

associated with Zerubbabel in the work of re-establishing Judah in her own land, were Joshua II, Nehemiah, Zechariah and others. The host that returned to Jerusalem was composed mainly of priests and Levites. These men who were consecrated to God's service proposed almost immediately the building of a temple. Certain heads of families were therefore appointed to accumulate means for the building of such a structure, all of which were to come as freewill offerings. It seems that care was taken to prevent the unworthy and those who could not trace their pedigree through one or more of the branches of Israel, from participating in the reconstruction of the sacred edifice. At any rate, when certain individuals who had sprung from foreign stock applied to Zerubbabel for the opportunity to assist in the work, they were informed that their services could not be accepted. Note the reply of Zerubbabel: "Ye have nothing to do with us to build an house unto our God, but we ourselves together will build unto the Lord God of Israel."

The laying of the foundation of this sacred structure was attended by solemn ceremonies. To the accompaniment of trumpets and cymbals in the hands of the priests and Levites, all the congregation joined in singing hymns of praise in which the words "Hallelujah" and "Praise to God" were continually repeated. Due to the poverty of the people and to dissensions among them, the temple was twenty years in building. The completion and final dedication occurred in 516 B. C., just seventy years from the time Judah was carried into captivity.

Not much detail is left of Zerubbabel's temple, but it no doubt was similar in size to Solomon's temple; but if we can credit Josephus' report it was far inferior in grandeur and magnificence.

### *Problems*

1. To which of the great races of mankind did the Medes and Persians belong.
2. Account for Cyrus the Great taking such a lively interest in the reconstruction of Solomon's Temple.
3. What do you suppose were the motives of Zerubbabel in refusing some individuals the privilege of working on the Temple?
4. Would our Church reject donations offered by non-members for the building of a temple?
5. Read the first few chapters of Ezra to note the importance Israel placed on a record of pedigrees. Should we be as careful?

## LESSON FORTY-FIVE

COMPILING TEMPLE RECORDS (Continued)  
Third Week in DecemberIV. *Method of Compiling Pedigrees; or,  
Genealogy by Generations.*

"Handbook," Chap. 23, p. 306.

The above chapter should be read and studied, together with the more detailed instructions given in this lesson: and the pedigree as illustrated on pages 308 and 309 of the "Handbook," should be written out on the blackboard, step by step, as the lesson proceeds, by the Class Leader.

Each member of the class should have a Genealogical Pencil Record, or better still, one of the 30c Temple Records, as described in the first part of the lesson. If it is difficult to obtain either of these, a properly ruled set of large sheets will serve.

However, as this is the most important lesson for people who wish to qualify, and to teach others to qualify, as their own recorders and genealogists; it would be a good plan for the Class Leader to collect 15c for the note book, or 30c for the temple record, from each member of the class, prior to the date for this lesson; and send to the Deseret Book Co., store, Salt Lake City, Utah, for the books, so that the lesson may be conducted properly. No person can learn to do a thing by watching others; each step should be worked out, by each member of the class, as the lesson progresses.

The Standard System of arranging genealogy in a Temple Record commences with the first, or earliest ancestor in the direct lineage of the surname. This man's name is written on the next line below the "Source of Information." His wife's name follows on the next line, and on the line below the wife's name, write the word "*child*," if there is a child; write "*children*," if there are more than one. The name, or names of the child, or children, follow on the next line, or lines.

Please observe the manner in which the left and right pages of the Temple Record are ruled off into columns. Some are wide, and some are very narrow.

The first column on the left page is narrow, and is intended for the number (numbering will be explained in a later lesson.) The next column is for the *names in full*. A woman is given her maiden name only, until she has had the sealing ordinance performed for her in the Temple.

The names of parents should be written close to the first red line, dividing the number column from the column for names. The names of children should be indented, that is, set back from

the first red dividing line (as spoken of above.) This makes the family group distinctive to the eye, and is further set apart as a family.

Always leave a blank line between two family groups.

The pedigree in the Handbook, was taken from "Burkes Peerage, Baronetage, Knightage, 1915," and is a bonafide record of an English family of the upper classes; but it would not be proper to have the Temple work done for any of these names, because there is a possibility that the work may have already been done for the people whose names are used to illustrate this lesson. One child only is given in this first family. The Handbook states on page 310, that "It is possible that there were other children belonging to this family, but they are not given in this pedigree." In most of the old pedigrees, the main line of descent only, was followed; younger children, especially daughters, were omitted (except in the later generations) because they seemed unimportant to the chronicler

One of the first items of information to ascertain, concerning any person whose name is written into a pedigree as a child, should be, "Was this person married?" If the answer is "yes," then a cross should be written opposite the name. It is optional, with the person making the record, whether the cross be written on the left of the number, as shown on the sample page in the Temple Record; or inside the first perpendicular line, as shown on page 308 and 309 of the Handbook. The crosses always indicate those children, in a family, that have married; also, that they will appear later as parents, or heads of families. (Caution: Always be careful that any repeated names which may appear in your own records be not copied the second time onto Temple sheets.)

This first father, mother and child, completes the first generation. (Don't forget to put a small cross in front of the name of the above child.) Further information concerning each person, such as dates, should be taken up by the teacher later. It is better to commence with the arrangement of the names in generations; and when that has been mastered by the students, then study the proper manner of writing the various dates, the places of birth, and other information.

Beginning the second generation on the second line below the last name, the name of this first child is repeated, so that the record may show him at the head of his own family. His wife's name comes next below his, (maiden name only.) Then the word "children" on the next line; and his children's names follow on the succeeding lines in chronological order—that is, the eldest first, and each child follows according to his or her age, youngest last.

Indent the children's names, and put a cross opposite the



names of all married children. The crosses may be seen to better advantage if placed inside the first perpendicular red line, and close beside the line. This now completes the second generation. Don't forget to leave a blank line between all family groups. It should be unnecessary to repeat this instruction again.

Begin the third generation, with the name of the first child in the second family group, who has a cross opposite the name. This being a man, his name is written first, his wife's name underneath. He had no children.

Go back now to the next cross, which is opposite a woman's name, her husband's name is written first, and then her's. Read the second paragraph on page 312 of the "Handbook" to explain why no search was made for children, if any, of this couple.

The third cross in this family appears against a woman's name; follow above instructions.

The fourth cross in this family appears against name of the heir to the family estates; he was also created a Baronet, and his title is written after his name in brackets. Read what the "Handbook" says concerning "titles," on page 311.

The next cross is opposite the name of the sixth child, (the fifth, having died unmarried.) This woman's record is written according to instructions as given above, and in the "Handbook," page 312, fifth paragraph. This completes the third generation.

In the fourth generation, two of the children were married, the third died unmarried. The families of these children are arranged according to the instructions previously given in this lesson. Read, also, the instructions on pages 312 and 313 in the "Handbook," down to the heading, "Approximate Dates."

It is suggested that a drill be given quite often in the class, on the form of recording a pedigree for a Temple Record. The genealogy of one of the members could be taken as a sample and carried out on the blackboard, and by each member, in his or her individual *practice record*. Only practice can make perfect in this genealogical work. A notice should be written at the top of every page of a practice record, that will indicate that the names are not of real people—it has happened that "practice" note books have been found among the records left by old people, and Temple work has been done for such names.

### *Problems*

1. Give an illustration of how to write a family in a Temple Record:—father, mother, and several children.
2. How do you write the mother's name?
5. Describe how a Temple Record is ruled. How many columns on the right and left hand pages? Give the headings for each column.

4. How do you indicate that a person is married?
5. How do you indicate that a name has appeared before in the Record?
6. Why are children's names indented?

## LESSON FORTY-SIX

First Week in January

SUBJECT: THE PERIOD OF THE MACCABEES

### *References:*

1. "Antiquities of the Jews," Josephus.
2. "History of the People of Israel," Renan.
3. "Books of the Maccabees."

*Objective: Faith in God coupled with a devotion for a cause will crown effort with success.*

### *Text:*

Following the death of Alexander the Great the Macedonian empire was divided into four kingdoms, one of which was known as the Kingdom of Seleucidae in honor of its first king, a one time famous general of Alexander. Another was the Kingdom of Ptolemies or the Kingdom of Egypt. The first ruler of this kingdom was also a distinguished general of the great Alexander. The capitol of the first kingdom mentioned was at Antioch in Syria, the latter at Alexandria at the mouth of the Nile in Egypt.

Palestine was subject to first one and then the other of these two kingdoms. By 175 B. C. Egypt, Phoenicia, Syria, Asia Minor, Italy and Carthage had become Hellenized, but not so with Palestine. It continued to speak a Semitic Idiom and to think Semitic thoughts. With Greek science and literature it had but little to do.

During the reign of Antiochus Epiphanes, who came to the Seleucidaic throne in 175 B. C., the persecution of the Jews became so violent that the Hebrew Bible, as well as the Hebrew religion, was almost lost to the world. The patience of the Jews was finally exhausted when their sacred temple was desecrated. The Greeks set up the statue of Zeus immediately behind the altar in the temple. The courts of the temple became the scene of heathen orgies; pagans came there with their concubines and gave themselves up to debauchery. During the awful persecution of the Jews many of the prominent families were forced to leave their homes and go into a strange land. Among the number was the

Maccabean family. The father of this family, Mattathiah, a Priest, left with his five sons and settled near Lydda.

One day he was horrified to see an apostate Israelite offering on a pagan altar. Springing upon the man in a rage, Mattathiah killed him and then persuaded all who loved the law to follow him. He and his sons and their families, together with many other faithful Jews took refuge in the wild mountains of Judea. Apostate Jews and parents who dared not circumcise their children were special objects of attack by the refugees.

Upon the death of the father, Simon became the director of the movement, while his brother Judas was the military chieftain. Judas was the greatest of the family. Renan said of him: "He saved Judaism; he saved the Bible, which would both have been lost but for him." With an undisciplined and untrained army Judas time and again met the well trained armies of Syria upon the fields of battle, and in most instances, gained the victory. The victory of Emmaus in 165 B. C. opened the way for his successful entrance into Jerusalem. The walls of the city had been torn down and the temple was in a state of disintegration. Repairs were immediately begun on the sacred edifice. Things were put back where they were before. Holy vases, the candle sticks, altar of incense, table of shewbread and the hangings were all made new.

Exactly three years to the day from the profanation of the temple these devout religionists offered a solemn mourning sacrifice on the new altar. The Syrian domination was not destroyed but Jewish autonomy had been established with Judas as the actual ruler of Judah. After a year and a half he was driven from his position by the Syrian commander Lysias and in the year 161 B. C. he lost his life in the battle of Eleasa.

Upon the death of Judas, his brother Jonathan took command of the forces against Syrian interference and was eventually successful in establishing himself, with few restrictions, as the sovereign of Jerusalem. The short period of Maccabean rule was the only time in centuries in which Palestine was virtually independent of some other power.

### *Problems*

1. To what governments had Palestine been subjected down to the time of the Maccabees.

2. Following the death of Alexander the Great, how was his empire divided? To which of these kingdoms did Palestine give allegiance?

3. Tabulate the outstanding qualities of the Maccabean family that entitles it to be called "great."

## LESSON FORTY-SEVEN

Second Week in January

SUBJECT: HEROD'S TEMPLE

*References:*

1. "The House of the Lord," Talmage.
2. "Antiquities of the Jews," Josephus.
3. "History of the People of Israel," Vol. IV, Renan.
4. Any good Bible Encyclopedia.
5. Meyers', Webster's, Robinson's or Breasted's Ancient History.

*Objective: God's Holy Temple is a sacred spot to be used only for divine purposes.*

*Texts*

The construction of Herod's temple was begun in the year 19 B. C. and was not entirely completed until 63 A. D., although the essential parts were finished in eight years after the building was started. The builder of the temple was not a Jew, neither was he a lover of Judaism and just what Herod's motives were, therefore, in constructing a sanctuary sacred to the Jews, are not definitely known, but it is probably safe to assume that in so doing he hoped to win the favor of his Jewish subjects. It may be also that Zerubbabel's temple which had stood for five hundred years appeared too antiquated in contrast to the splendid palaces surrounding it.

This was the age of Augustus Caesar when architecture flourished as it has seldom done in the world's history. When Herod announced his intention of building a temple he was opposed by a certain faction, but finally he quieted them by promising not to pull down the existing temple until all the materials for the new edifice were collected on its site. The arrangements and dimensions of Herod's temple were similar to the temple of Zerubbabel, only on a grander scale. The materials were superb. The blocks of marble of which the walls were built averaged from twenty to twenty-five feet in length. The ceilings were of costly woods, handsomely carved and painted. The columns of the porch were six feet in diameter and forty feet in height. (Read Josephus for further details of this wonderful structure.) At its dedication six hundred oxen were sacrificed.

This was the temple in which Zacharias received a promise from an angel that his wife should bear him a son who should prepare the way for the Messiah; in which the child Jesus was



blest by the devout priest Simeon; in which Christ at twelve years of age, by his wisdom, confounded the learned Jews on the day, from which the money changers were scourged by the Master of the world for turning God's house into a den of thieves; and of which, according to the statement of Christ to his apostles, "there should not be left one stone upon another that should not be thrown down." This was the temple that was entirely destroyed seventy years A. D., when the Roman army under Titus besieged the city of Jerusalem, and during which siege Josephus informs us at least a million Jews lost their lives. The remainder of the population was scattered among the principal nations of the earth, where they have wandered as a hiss and a by-word down to the present time.

### *Problems*

1. Herod the Great was an ungodly man. Account for his interest in a temple of the Lord.
2. Give scriptural proof that baptism for the dead was understood in the days of Herod's temple.
3. What evidences have we that Herod's temple was acceptable to the Lord.
4. Show a complete fulfillment of Christ's prediction (Matthew, Chapter 24) of the destruction of Jerusalem and the temple by referring to Josephus' account of that awful tragedy.

## LESSON FORTY-EIGHT

Third Week in January

COMPILING TEMPLE RECORDS (Continued)

### V. *Relationship.*

The chapter in the "Handbook" on Relationship begins on page 322. The explanation of the degrees of relationship is copied from the front page of the Temple Record; and to make this intricate subject still more clear a "Relationship Table" is given on page 324.

The class may be drilled on this table, which should be copied on the blackboard; and sufficient time expended, so that each member of the class can give the various degrees of relationship, and not only point them out on the blackboard, but understand each step of consanguinity.

Begin at the first line of relationship on page 324, "The heir to his father is *son*, to his father's brothers and sisters he is *nephew*, to their children he is *cousin*." This part is easy to

understand, and if the class is taken step by step slowly, and with care to explain each step, there should be no difficulty in putting the lesson over.

Please observe that the relationship of the heir to each of the dead is required, and not their relationship to him. This is done because it makes fewer changes in the writing of the record; his relationship to an entire family of children is always the same—for instance: he is "*nephew*" to all his father's brothers and sisters, but if the relationship were reversed, and their relationship to him be given, *aunt* and *uncle* would have to be written interchangeably as the names appear in the record.

### *Problems*

1. Ques. What does the word consanguinity mean?  
Ans. Relationship by blood. Descended from the same parent or ancestor.
2. Ques. What is the first degree of consanguinity?  
Ans. From parent to child, or child to parent.
3. Ques. What is the second degree of consanguinity?  
Ans. From grandparent to grandchild, or grandchild to grandparent.
4. Ques. What is the third degree of consanguinity?  
Ans. From nephew or niece to uncle or aunt, or the reverse.
5. Ques. What is the fourth degree of consanguinity?  
Ans. First Cousins.
6. Give the Law in Utah upon the marriage of first cousins.  
Ans. The Utah Law forbids marriage between: (*From: Compiled Laws of Utah, 1917, p. 646*) "2966 \* \* first cousins, or between any persons related to each other within and not including the fifth degree of consanguinity, \* \* \*
7. If you do not know what the relationship is, what word do you write in the relationship column? (See "Handbook," page 322.)
8. How do you designate those who are not blood relatives? (See "Handbook," page 322.)
9. What is the difference between an ancestor and a descendant?
10. What is the difference between a lineal ancestor and a collateral ancestor?

# Genealogy of Albert Wesley Davis

COMPILED BY MABEL YOUNG SANBORN

## FIRST GENERATION

### 1.

Number One (1) DAVID DAVIS, the grandfather of Albert Wesley Davis, and the oldest known ancestor of this family line, was born 1 Aug, 1789, in Salem County, New Jersey; and died in East Rochester, Columbiana Co., Ohio, 27 Aug., 1836. Married 22 Dec., 1813, (No. 2) RACHEL JOHN. She was born 28 Oct., 1791, Chester County, Pa., and died 26 April, 1879; daughter of Griffith John and Sarah (Cope) John.

### *Children of David Davis and Rachel (John) Davis*

- 3.x NATHAN DAVIS, b. 2 Oct., 1814, Hanover, Columbiana Co., Ohio.
  - 4.x HANNAH DAVIS, b. 21 July, 1816, Hanover, Columbiana Co., Ohio.
  - 5.x BAYLIS DAVIS, b. 1 May, 1818, Hanover, Columbiana, Co., Ohio.
  - 6.x MOSES DAVIS, b. 5 Aug., 1820, Hanover, Columbiana Co., Ohio.
  - 7.x DAVID DAVIS II, b. 9 Jan., 1823, Hanover, Columbiana Co., Ohio.
  - 8. SARAH DAVIS, b. 1 May, 1827, Hanover, Columbiana Co., Ohio.  
Died in infancy.
  - 9. RACHEL DAVIS, b. 1 Jan., 1830, Hanover, Columbiana Co., Ohio.  
Died in infancy.
  - 10.x ALBERT DAVIS, b. 2 Feb. 1832, Hanover, Columbiana Co., Ohio.
- End of First Generation.

## SECOND GENERATION

### 3.

NATHAN<sup>2</sup> DAVIS, (*David*<sup>1</sup>) Son of David Davis and Rachel (John) Davis. He was born 2 Oct., 1814, at Hanover (now Hanoverton) Columbiana Co., Ohio; and died 29 Dec., 1894, at Salt Lake City, Utah. Married (1st) 31 Mar., 1836, in Columbiana Co., Ohio, (No. 11) SARAH WOOLLEY. She was born 14 April, 1815, at Newlin, Chester Co., Pa.; and died 10 May, 1895, at Salt Lake City, Utah; daughter of John Woolley and Rachel. (Dilworth) Woolley.

### *Children of Nathan Davis and Sarah (Woolley) Davis*

- 12.x RACHEL HANNAH DAVIS, b. 5 Mar., 1837, West Township, Ohio.
- 13.x EDWIN WOOLLEY DAVIS, b. 16 Aug., 1838, West Township, Ohio.
- 14. MERVIN TAYLOR DAVIS, b. 28 Feb., 1840, West Township, Ohio, d. 16 Aug, 1840.
- 15.x ALBERT WESLEY DAVIS, b. 25 Apr., 1841, East Rochester, Ohio.

16. CHARLES LEWIS DAVIS, b. 19 Apr., 1843, Columbiana Co., Ohio, d. 21 Sept., 1843.
- 17.x MILTON HERBERT DAVIS, b. 4 May, 1846, Columbiana Co., Ohio.
- 18.x SARAH MARIAH DAVIS, b. 14 Oct., 1852, Salt Lake City, Utah.
19. NATHAN JOHN DAVIS, b. 7 Nov., 1854, Salt Lake City, Utah, d. 3 Mar., 1855.
- 20.x DAVID FRANKLIN DAVIS, b. 7 June, 1857, Salt Lake City, Utah.

## 3.

NATHAN<sup>2</sup> DAVIS, married (2nd) 21 Nov., 1862, in the Endowment House, Salt Lake City, Utah, (No. 21) LOVINA NEWBERRY MORRIS. She was born 13 July, 1844, at Nauvoo, Ill.; and died 2 Sept., 1879, at Brigham City, Utah; daughter of George Morris and Hannah Maria (Newberry) Morris.

*Children of Nathan Davis and Lovina Newberry (Morris)  
Davis*

- 22.x HANNAH MARIA DAVIS, b. 4 Mar., 1864, Salt Lake City, Utah.
- 23.x LOVINA ANN DAVIS, b. 7 Dec., 1865, Salt Lake City, Utah.
- 24.x NATHAN DAVIS, b. 30 Aug., 1868, Salt Lake City, Utah.
25. ABIGAIL DAVIS, b. 23 Oct., 1870, Salt Lake City, Utah, d. 23 Oct., 1870
- 26.x WILLIAM BAYLIS DAVIS, b. 21 Nov., 1871, Salt Lake City, Utah.
27. ELI DAVIS, b. 22 Sept., 1873, Salt Lake City, Utah, d. 28 Oct, 1890.
- 28.x HARRIET DAVIS, b. 24 Jan., 1876, Salt Lake City, Utah.

## 4.

HANNAH<sup>2</sup> DAVIS, (*David*<sup>1</sup>), daughter of David Davis and Rachel (John) Davis. She was born 21 July, 1816, in Columbiana Co., Ohio; and died 4 Mar., 1901, at Cleveland, Ohio. Married 29 Nov., 1838, in Columbiana Co., Ohio. (No. 29.) NATHAN PRIM. He was born 3 Sept., 1816, in Columbiana Co., Ohio; and died 10 May, 1896, at East Rochester, Columbiana Co., Ohio. (No Children.)

## 5.

BAYLIS<sup>2</sup> DAVIS, (*David*<sup>1</sup>), son of David Davis and Rachel (John) Davis. He was born 5 May, 1818, in Columbiana Co., Ohio; and died 23 Feb., 1895, at Cleveland, Ohio. Married 10 April, 1842, in Columbiana Co., Ohio, (No. 30) JUDITH ANN PARKER. She was born 14 May, 1825, at Agith, (*sic*) New Hampshire; and died at Cleveland, Ohio.

*Children of Baylis Davis and Judith Ann (Parker) Davis*

31. GEORGE P. DAVIS, b. 1 Jan., 1843, E. Rochester, Ohio.
32. CHARLES L. DAVIS, b. 30 April, 1845, E. Rochester, Ohio, d. 17 May, 1865.
33. ELMER E. DAVIS, b. 14 July, 1853, E. Rochester, Ohio.
34. FREMONT DAVID DAVIS, b. 1 Jan., 1856, E. Rochester, Ohio.



35. WILLARD H. DAVIS, b. 29 April, 1859, Minerva, Stark Co., Ohio.  
36. MARY DAVIS, (no date) Minerva, Stark Co., Ohio.  
(No further record of this family.)

## 6.

MOSES<sup>2</sup> DAVIS, (*David*<sup>1</sup>), son of David Davis and Rachel (John) Davis. He was born 5 Aug., 1820, in Columbiana Co., Ohio; and died 14 Mar., 1909, at Salt Lake City, Utah. Married (1st) 16 Dec., 1841, in Columbiana Co., Ohio, (No. 37) PHEBE ANN WOOLLEY. She was born 20 Nov., 1822, in Chester Co., Pa.; and died 27 Aug., 1877, at East Rochester, Columbiana Co., Ohio; daughter of John Woolley and Rachel (Dilworth) Woolley.

*Children of Moses Davis and Phebe Ann (Woolley) Davis*

38. SARAH JANE DAVIS, b. 2 Mar., 1843, E. Rochester, Ohio, d. 27 May, 1864.  
39. DAVID J. DAVIS, b. 28 June, 1844, E. Rochester, Ohio.  
40. RACHEL SUSAN DAVIS, b. 4 Sept., 1847, E. Rochester, Ohio, d. 2 May, 1910.  
41. HANNAH DAVIS, b. 29 May, 1851, E. Rochester, Ohio, d. 4 Feb., 1854.  
42. ELI DAVIS, b. 16 Oct., 1859, E. Rochester, Ohio, d. 25 July, 1864.  
(No further record of this family.)

## 6.

MOSES<sup>2</sup> DAVIS, married (2nd) (No. 43) MARGARET ANN WARD. She was born 24 June, 1831, in Carroll Co., Ohio; and died in 1897, Salt Lake City, Utah. (No children.)

## 7.

DAVID<sup>2</sup> DAVIS, (*David*<sup>1</sup>), son of David Davis and Rachel (John) Davis. He was born 9 Jan., 1823, in Columbiana Co., Ohio. Married (No 44) ABIGAIL D. TOUSLEY. "Five children, all died infants." (No further record of this family.)

## 10.

ALBERT<sup>1</sup> DAVIS, (*David*<sup>1</sup>), son of David Davis and Rachel (John) Davis. He was born 2 Feb., 1832, in Columbiana Co., Ohio, and died at Anahiem, Calif., 25 Feb., 1917. Married 22 Nov., 1855, in Columbiana Co., Ohio, (No. 45) LYDIA M. TAYLOR. She was born 23 Jan., 1829, at East Rochester, Columbiana Co., Ohio, and died 22 Sept., 1902, at Grigsby, Scott Co., Kansas, daughter of Jacob Taylor and Miss Whittaker. (Christain name not known.)

*Children of Albert Davis and Lydia M. (Taylor) Davis*

46. FRANCISCO DAVIS, b. 10 Sept., 1856, E. Rochester, Ohio.
  47. MARY ELIZABETH DAVIS, b. 20 Oct., 1858, E. Rochester, Ohio.
  48. CASIUS M. CLAY DAVIS, b. 2 May, 1860, E. Rochester, Ohio.
  49. HANNAH DAVIS, b. 2 June, 1862, Minerva, Stark Co., Ohio.
  50. RACHEL DAVIS, b. 29 Mar., 1866, E. Rochester, Ohio.
  51. DAVID DAVIS, b. 20 Jan., 1868, E. Rochester, Ohio.
  52. KATE DAVIS, b. 3 Jan., 1870, E. Rochester, Ohio, d. 14 Aug., 1871.
  53. NATHAN DAVIS, b. 20 Dec., 1871, E. Rochester, Ohio.
  54. SARAH DAVIS, b. 14 Aug., 1875, E. Rochester, Ohio.
- (No further record of this family.)  
End of Second Generation.

## THIRD GENERATION

## 12.

RACHEL HANNAH<sup>s</sup> DAVIS, (*Nathan,<sup>s</sup> David<sup>d</sup>*), daughter of Nathan Davis and Sarah (Woolley) Davis. She was born 5 Mar., 1837, at West Township, Columbiana Co., Ohio, and died 17 Jan., 1882, at Thatcher, Bannock Co., Idaho. Married 9 Mar., 1858, at Salt Lake City, Utah, (No. 55) JOHN B. THATCHER. He was born 22 Oct., 1834, at Springfield, Clark Co., Ohio, and died 16 Sept., 1917, at Thatcher, Bannock Co., Idaho, son of Hezekiah Thatcher and Alley (Kitchen) Thatcher.

*Children of John B. Thatcher and Rachel Hannah (Davis) Thatcher*

56. JOHN B. THATCHER, b. 22 May, 1859, Payson, Utah.
57. HEZEKIAH THATCHER, (No data given)
58. KATIE THATCHER, (No data given.)
59. EVA THATCHER, (No data given.)
60. MILTON H. THATCHER, b. 19 Nov., 1865, Logan, Utah, d. Aug., 1908.
61. NATHAN DAVIS THATCHER, b. 3 Oct., 1867, Logan, Utah.
62. LULA THATCHER, b. 22 Dec., 1869, Logan, Utah.
63. LETTIE THATCHER, b. 7 Nov., 1871, Logan, Utah.
64. HOWARD E. THATCHER, b. 12 Dec., 1873, Logan, Utah.
65. GILBERT THATCHER, b. 16 April, 1875, (place not given.)
66. HENRY KITCHEN THATCHER, b. 23 Aug., 1878, (place not given) d. 27 Sept, 1921.

## 13.

EDWIN WOOLLEY<sup>s</sup> DAVIS, (*Nathan,<sup>s</sup> David<sup>d</sup>*), son of Nathan Davis and Sarah (Woolley) Davis. He was born 16 Aug., 1838, at West Township, Columbiana Co., Ohio, and died 2 Dec., 1916, at Salt Lake City, Utah. Married (1st) 6 Dec., 1860, at Salt Lake City, Utah, (No. 67) ELIZABETH SHEPHARD DERRICK. She was born 29 Nov., 1842, at London, England.

*Children of Edwin Woolley Davis and Elizabeth Shephard  
(Derrick) Davis*

- 68.x ELIZABETH ANN DAVIS, b. 5 Mar., 1862, Salt Lake City, Utah.
- 69. EDWIN DERRICK DAVIS, b. 23 May, 1864, Salt Lake City, Utah, d. 20 June 1910.
- 70.x RACHEL HANNAH DAVIS, b. 5 Mar., 1866, Salt Lake City, Utah.
- 71.x JOHN FRANKLIN DAVIS, b. 20 Jan., 1868, Salt Lake City, Utah.
- 72.x ELLA JOSEPHINE DAVIS, b. 28 Nov., 1869, Salt Lake City, Utah.
- 73.x NELLIE MARIA DAVIS, b. 5 Mar., 1872, Salt Lake City, Utah.
- 74.x MERVIN WESLEY DAVIS, b. 1 Jan., 1875, Salt Lake City, Utah.
- 75.x IDA MAY DAVIS, b. 2 Aug., 1877, Salt Lake City, Utah.
- 76.x JENNIE URSULA DAVIS, b. 1 Dec., 1878, Salt Lake City, Utah.
- 77.x ALFRED WOOLLEY DAVIS, b. 6 Jan., 1881, Salt Lake City, Utah.
- 78. HENRIETTA DAVIS, b. 6. Feb., 1883, Salt Lake City, Utah, d. 18 April, 1883.
- 79.x GILBERT LEWIS DAVIS, b. 5 July, 1884, Salt Lake City, Utah.

13.

EDWIN WOOLLEY<sup>8</sup> DAVIS, married (2nd) 26 Sept., 1878, at Salt Lake City, Utah, (No. 80) MATILDA ELEANORA EGBERT. She was born 5 June, 1858, at Salem, Utah Co., Utah.

*Children of Edwin Woolley Davis and Matilda Eleanora  
(Egbert) Davis*

- 81.x JOSEPH E. DAVIS, b. 7 Nov., 1879, Kaysville, Utah.
- 82.x HOWARD A. DAVIS, b. 7 Apr., 1881, Salt Lake City, Utah.
- 83.x ALBERT H. DAVIS, b. 23 Aug., 1883, Salt Lake City, Utah.
- 84.x FRANK C. DAVIS, b. 10 June, 1885, Fairview, Idaho.
- 85.x ELEANORA DAVIS, b. 2 Jan., 1893, Salt Lake City, Utah.
- 86. MARY LOUISA DAVIS, b. 7 Nov., 1894, Salt Lake City, Utah, d. 25 Sept., 1903.
- 87.x DELLA DAVIS, b. 28 June, 1896, Salt Lake City, Utah.

## Genealogy of the Hugh Roberts Family of Denbighshire, Wales

(Continued from page 240)

COMPILED BY DAVID R. ROBERTS

40

Mary Owens, b. Mar. 7, 1866, at Henefer, Summit Co., Utah, daughter of William, and Elizabeth (Roberts) Owens, md. June 19, 1889, at Logan Temple, to Thomas William Thompson, (First husband) b. Feb. 26, 1858, Salt Lake City, Utah, d. May 12, 1890, at Smithfield, Utah. Son of Robert, and Elizabeth (Hillyard) Thompson. Md. Nov. 7, 1894, at Logan Temple, to Moroni Walker Pratt, (second husband) b. Oct. 10, 1853, at Salt Lake City, Utah, d. June 28, 1911, at L. D. S. Hospital, Salt Lake City, Utah. Son of Parley Parker, and Ann Agatha (Walker) Pratt.

*Child of Thomas Wm. Thompson and Mary (Owens) Thompson*

132. Mildred Thompson, b. July 17, 1890, at Smithfield, Utah.

*Children of Moroni Walker Pratt and Mary (Owens) (Thompson) Pratt*

x133. Esther Pratt (Clark), b. Aug. 8, 1895, at Fairview, Idaho.

x134. Laura Pratt (Gamble) b. Jan. 29, 1897, at Fairview, Idaho.

x135. Viola Pratt (Dunkley), b. Jan 25, 1899, at Fairview, Idaho.

x136. Vida Pratt (Baker), b. Feb. 22, 1901, at Fairview, Idaho.

137. Parley Owens Pratt, b. Dec. 14, 1902, at Fairview, Idaho, d. Feb. 23, 1903 at Fairview, Idaho.

x138. Athleen Pratt (Walton), b. Feb. 21, 1904, at Preston, Idaho.

x139. Ruth Pratt (Linford), b. Mar. 30, 1906, at Preston, Idaho.

140. Milton Owens Pratt, b. Nov. 5, 1908, at Preston, Idaho.

141. Harold Owens Pratt. b. Dec. 13, 1910, at Preston, Idaho.

43

Mary Ann Roberts, b. Oct. 15, 1866, at Smithfield, Utah, daughter of Christopher, and Catherine (Roberts) Roberts. Md. Dec. 18, 1885, at Logan Temple, to William Kunz, b. Dec. 6, 1860, at Duntigen, Denmark, d. Nov. 12, 1905, at Pocatello, Idaho. Son of John, and Rosina (Knutti) Kunz.

*Children of William Kunz and Mary Ann (Roberts) Kunz*

142. Mary Ann Kunz, b. Dec. 1, 1887, at Wardboro, Idaho, d. Sept. 26, 1889, at Montpelier, Idaho.



- 143. Catherine Jane Kunz, b. Aug. 16, 1889, at Wardboro, Idaho, d. Dec 20, 1889, at Montpelier, Idaho.
- 144. Christopher Elmer Kunz, b. Oct. 20, 1890, at Smithfield, d. July 9, 1891, at Montpelier, Idaho.
- x145. Reuel Victor Kunz, b. June 23, 1892, at Wardboro, Idaho.
- 146. Loretta Blanche Kunz, b. Oct. 16, 1894, at Wardboro, Idaho.
- 147. Daniel Kunz, b. Aug. 22, 1896, at Bern, Idaho, d. Jan 8, 1901, at Montpelier, Idaho.
- x148. Florence Mildred Kunz, b. Feb. 17, 1900, at Bern, Idaho.
- x149. Rachel Hannah Kunz (Koeuen), b. July 7, 1902, at Bern, Idaho.
- 150. Helen May Kunz, b. June 3, 1904, at Bern, Idaho.
- 151. Wallace William Kunz, b. Mar. 8, 1906, at Bern, Idaho.

44

Hannah Roberts, b. Feb. 13, 1869, at Smithfield, Utah. Daughter of Christopher, and Catherine (Roberts) Roberts, md. Oct. 15, 1884, at Montpelier, Idaho, to Emanuel M. (Amos) Keller, b. March 27, 1866, at Mantua, Box Elder Co., Utah, son of James Morgan, and Sofia Maria (Christensen) Keller.

*Children of Emanuel M. (Amos) Keller and Hannah (Roberts) Keller*

- x152. Emanuel C. Keller, b. May 28, 1887, at Ovid, Idaho.
- x153. Ada Jane Keller (Oliverson), b. May 8, 1889, at Mink Creek, Idaho.
- x154. Sarah Catherine Keller (Neilson), b. July 17, 1891, at Mink Creek, Idaho.
- x155. Julia Olive Keller (Neilson), b. May 6, 1894, at Mink Creek, Idaho.
- x156. Pearl Sofia Keller (Lee), b. June 15, 1896, at Mink Creek, Idaho.

45

Jane Roberts, b. March 9, 1871, at Smithfield, Utah, d. Dec. 21, 1924, at Montpelier, Idaho. Daughter of Christopher, and Catherine (Roberts) Roberts, md. Oct. 13, 1892, at Logan Temple, to Ezra James Phelps, b. July 13, 1867, Montpelier, Idaho. Son of Joseph Morris, and Eliza Jerusha (Holmes) Phelps.

*Children of Ezra James Phelps and Jane (Roberts) Phelps*

- x157. Ezra Vere Phelps, b. Apr. 2, 1894, at Montpelier, Idaho, d. Oct. 28, 1918, at Montpelier, Idaho.
- x158. Homer Stull Phelps, b. Jan. 10, 1896, at Montpelier, Idaho.
- x159. Naomi Phelps (Jensen), b. Apr. 21, 1899, at Montpelier, Idaho.
- 160. Reed Roberts Phelps, b. June 1, 1903, at Montpelier, Idaho.
- 161. Hugh Morris Phelps, b. June 19, 1906, at Montpelier, Idaho.
- 162. Hawley Rie Phelps, b. Aug. 6, 1911, at Montpelier, Idaho.
- 163. Genivieve Phelps, b. Feb. 27, 1914, at Alton, Idaho, d. June 13, 1916.

## 48

David Roberts Morgan, b. Sept 12, 1867, at Liberty, Idaho, d. May 10, 1912, at Liberty, Idaho. Son of Evan Samuel, and Margaret (Roberts) Morgan, md. Dec. 8, 1892, in the Logan Temple, to Caddie Caroline Hymas, b. Nov. 27, 1873, at Liberty, Idaho. Daughter of John A., and Mary Ann (Pitman) Hymas.

*Children of David Roberts Morgan and Caddie Caroline (Hymas) Morgan*

- x164. Elva Morgan (Eastwood), b. Mar. 26, 1894, at Liberty, Idaho, d. June 19, 1925.
- x165. Mildred Morgan (Nye), b. Jan 13, 1896, at Liberty, Idaho.
- x166. Hugh Morgan, b. Nov. 30, 1897, at Liberty, Idaho.
- x167. Vilate Morgan (Coon), b. Aug. 17, 1900, at Liberty, Idaho.
- x168. Zula Margaret Morgan (Coon), b. Nov. 23, 1902, at Liberty, Idaho.
- 169. Stanley Hymas Morgan, b. Dec. 10, 1905, at Liberty, Idaho.
- 170. Hilda Morgan, b. Aug. 15, 1908, at Liberty, Idaho.
- 171. Vilara Morgan, b. Apr. 11, 1911, at Liberty, Idaho.

## 49

William Roberts Morgan, b. July 27, 1870, at Liberty, Idaho. Son of Evan Samuel, and Margaret (Roberts) Morgan, md. June 15, 1898, in Logan Temple, to Martha Amelia Christensen, b. Oct. 18, 1869, at Bloomington, Idaho. Daughter of Jacob, and Mary Theresa (Myers) Christensen.

*Children of Wiliam Roberts Morgan and Martha Amelia (Christensen) Morgan*

- 172. Iris Theressa Morgan, b. Dec. 22, 1901, at Liberty, Idaho.
- 173. Evan William Morgan, b. Jan. 7, 1903, at Liberty, Idaho.
- 174. Cassie Lucille Morgan, b. Feb. 11, 1905, at Liberty, Idaho.
- 175. Clifford Christensen Morgan, b. Dec. 11, 1906, at Liberty, Idaho.
- 176. Larue Morgan, b. May 10, 1909, at Liberty, Idaho.
- 177. Eunice Morgan, b. Oct. 23, 1911, at Liberty, Idaho.
- 178. Mary Morgan, b. Oct. 24, 1914, at Liberty, Idaho.

## 50

Sarah Jane Morgan, b. Dec. 12, 1873, at Liberty, Idaho. Daughter of Evan Samuel, and Margaret (Roberts) Morgan, md. June 14, 1901, in Logan Temple, to Arta Chase Austin, b. Aug. 14, 1875, at Liberty, Idaho, son of Edwin Nelson, and Emma (Wood) Austin.

*Child of Arta Chase Austin and Sara Jane (Morgan) Austin*

- x179. Twayne Austin, b. April 7, 1902, at Sharon, Idaho (male).

51

Hannah Morgan, b. March 11, 1878, at Liberty, Idaho. Daughter of Evan Samuel, and Margaret (Roberts) Morgan, md. Sept. 14, 1904, in Logan Temple, to John Charles Linford, b. Oct. 18, 1872, at Paris, Idaho, son of Joseph, and Mary (Rich) Linford.

*Children of John Charles Linford and Hannah (Morgan) Linford*

- 180. Phebe Morgan Linford, b. June 21, 1905, at St. Charles, Idaho.
- 181. Lois Morgan Linford, b. Aug. 1, 1908, at Liberty, Idaho.
- 182. Gwen Morgan Linford, b. Nov. 6, 1912, at Liberty, Idaho.
- 183. Edith Morgan Linford, b. Mar. 24, 1917, at Liberty, Idaho.

52

John Samuel Morgan, b. Feb. 20, 1882, at Liberty, Idaho. Son of Evan Samuel, and Margaret (Roberts) Morgan, md. Oct. 10, 1906, in Logan Temple, to Ethel Rich, b. March 4, 1884, daughter of Hyrum, and Elizabeth (Stock) Rich.

*Children of John Samuel Morgan and Ethel (Rich) Morgan*

- 184. Thelma Rich Morgan, b. Oct. 14, 1907, at Liberty, Idaho.
- 185. Beulah Rich Morgan, b. Aug. 15, 1911, at Liberty, Idaho.
- 186. Elmo Rich Morgan, b. April 24, 1913, at Liberty, Idaho.
- 187. Clea Rich Morgan, b. Nov. 27, 1916, at Liberty, Idaho.
- 188. Wayne Rich Morgan, b. June, 1919, at Liberty, Idaho.
- 189. Lenore Rich Morgan, b. Nov. 18, 1921, at Liberty, Idaho.
- 190. Arlene Rich Morgan, b. March 24, 1924, at Liberty, Idaho.

57

Hannah Roskelley, b. Jan. 13, 1876, at Smithfield, Utah. Daughter of Samuel, and Mary (Roberts) Roskelley, md. Nov. 11, 1896, in the Logan Temple, to Henry R. Newbold, b. Oct. 31, 1876, at Farmington, Utah. Son of George, and Mary Ann (Morris) Newbold.

*Children of Henry R. Newbold and Hannah (Roskelley) Newbold*

- 191. Waneta Newbold, b. May 14, 1897, Smithfield, Utah, d. Sept. 2, 1897.
- x192. Henry Arnold Newbold, b. Feb. 5, 1899, at Smithfield, Utah.
- x193. Richard Owen Newbold, b. May 21, 1902, at Smithfield, Utah.
- x194. Hannah Boneta Newbold (Oliverson), b. Jan. 5, 1905, at Riverdale, Idaho.
- 195. Hugh Newbold, b. Nov. 20, 1909, at Whitney, Idaho, d. Nov. 26, 1909, at Whitney, Idaho.

- 196 Samuel Newbold, b. Nov. 20, 1909, at Whitney, Idaho, d. Nov. 20, 1909, at Whitney, Idaho.  
 197. DON MORRIS NEWBOLD, b. Apr. 19, 1921, at Preston, Idaho.

## 58

Richard Roskelley, b. May 4, 1880, at Smithfield, Utah. Son of Samuel, and Mary (Roberts) Roskelley, md. June 26, 1902, in Logan Temple, to Hilda Marie Johnson, b. Oct. 9, 1882, at Logan, Utah. Daughter of James C., and Mary (Hansen) Johnson.

*Children of Richard Roskelley and Hilda Marie (Johnson)  
 Roskelley*

- x198. Mary Letha Roskelley (Winn), b. Aug. 7, 1904, at Smithfield, Utah.  
 199. Richard Welling Roskelley, b. May 30, 1906, at Smithfield, Utah.  
 200. Lucile Roskelley, b. Dec. 21, 1908, at Smithfield, Utah, d. Jan. 14, 1909, at Smithfield, Utah.  
 201. Thelma Roskelley, b. June 30, 1910, at Smithfield, Utah.  
 202. Ruth Roskelley, b. Aug. 23, 1914, at Smithfield, Utah.  
 203. Thomas Ferron Roskelley, b. Apr. 1, 1920, at Smithfield, Utah, d. Jan. 10, 1921, at Smithfield, Utah.  
 203a. Baby Boy Roskelley, b. Aug. 23, 1923, at Smithfield, Utah, d. Aug. 23, 1923.  
 203b. Kathryn Roskelley, b. Feb. 2, 1925, at Smithfield, Utah.

## 59

Druzilla Roskelley, b. Jan. 20, 1883, at Smithfield, Utah. Daughter of Samuel, and Mary (Roberts) Roskelley, md. Feb. 17, 1904, in Logan Temple, to Asael Davis Blanchard, b. Jan. 24, 1883, at Logan, Utah. Son of Thomas, and Amelia J. (Davis) Blanchard.

*Children of Asael Davis Blanchard and Druzilla (Roskelley)  
 Blanchard.*

- x204. Arael Spencer Blanchard, b. July 30, 1907, at Logan, Utah.  
 205. Thomas Lidell Blanchard, b. June 14, 1909, at Logan, Utah.  
 206. Dresden R. Blanchard, b. April 20, 1914, at Logan, Utah.  
 207. Donald Grant Blanchard, b. May 10, 1916, at Smithfield, Utah.  
 208. Arnona Blanchard, b. March 11, 1920, at Smithfield, Utah.















